

On the Kāçmīrī Noun.—By G. A. GRIERSON, C.I.E., PH.D., I.C.S.

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A. Gender.

Kāçmīrī nouns are either masculine or feminine. There is no neuter gender in the language. In the case of pronouns, however, there is a relic of a neuter gender, each pronoun having three forms, one, for male living beings, another, for female living beings, and a third for things without life, whether their grammatical gender is masculine or feminine.

The sixth part of Īçvara-kaula's *Kaçmīraçabdāmṛta* deals with gender. The following rules are abstracted from it.

The feminine gender is used for the following purposes (vi. 18.) :—

(a.) To denote the female sex, *e.g.*

Masc.

Fem.

मंगुर् *mōṅgur^u*, a male kid

मंगूर् *mōṅg^rr^ū* a female kid.

वकुर् *watsh^u*, a male calf

वकर् *watsh^ar*, a female calf.

(b.) To denote smallness, *e.g.*

कतुर् *katur^u*, a large potsherd

कर् *kat^ar^ū*, a small potsherd.

(d.) To denote artificiality, *e.g.*

चास् *tsās*, a cough

चाखर् *tsākhar*, an artificial cough,
a "hem."

(e.) To denote similarity, *e.g.*

कथुर् *koth^u*, a load

कथूर् *kwatsh^ū*, a bag.

ततुर् *tatur^u*, smarting (of a wound)

तर् *tat^ar^ū*, the pain felt by an
angry person.

(f.) To denote special meanings, *e.g.*

नर् *nar^u*, a sleeve

नर् *nar^ū*, an arm.

खर् *khar^u*, having a scald-head

खर् *khar^ū*, the disease of scald-head.

1. Words signifying human castes or professions, form their feminines by adding बाय् *bāy* (vi. 2) [to the oblique form used in the case of compound words. *Vide post*, under that head]. [The word then means 'wife of so and so'].

Thus :—

बट् <i>baṭṭ</i> , a Brāhman	बट्बाय् <i>baṭabāy</i> , a wife of a Brāhman.
दर् <i>dar</i> , name of a Brāhman caste	दर्बाय् <i>darabāy</i> , wife of a <i>Dar</i> .
कौल् <i>kaul</i> , name of a Brāhman caste	कौल्बाय् <i>kaulabāy</i> , wife of a <i>Kaul</i> .
खन्र् <i>ṣṇ^{ar}</i> , a goldsmith	खन्र्बाय् <i>ṣṇ^{ar}bāy</i> , the wife of a goldsmith.
खार् <i>khār</i> , a blacksmith	खार्बाय् <i>khārabāy</i> , a blacksmith's wife.

We can only use this for human beings. Thus, कोतर्बाय् *kōtarbāy* means the wife of a man of the *kōtar* caste, and not the wife of a pigeon (कोतुर् *kōtur*), the feminine of which is कोत्रू *kōt^{ar}rū*.

Cf. No. 9.

2. When respect is not intended क्लय् *kōlay* is substituted for बाय् *bāy* in the meaning of wife (vi. 3). Thus :—

बटक्लय् *baṭakōlay* ;

So from

चान् *chān*, a carpenter चानक्लय् *chānakōlay*, the wife of a carpenter.

Cf. No. 9.

(3) All words ending in *u-mātrā*, change it to *ū-mātrā* in the feminine (vi. 4), thus :—

पट् *paṭ^u*, a board

पट् *paṭ^ū*, a tablet.

म्वट् *moṭ^u*, fat

म्वट् *mwaṭ^ū*.

गर् *gar^u*, hard

गर् *gar^ū*.

गुर् *gur^u*, a horse

गुर् *gur^ū* a mare.

द्वब् *dob^u*, a washerman

द्वब् *dwab^ū*, a woman who does washing. [Thus जान् द्वब् *Jān^a dwab^ū*,

Jāna the washerwoman. A washerman's wife would be द्वब्बाय् *dwabⁱbāy*.]

खर् <i>khār^u</i> , having a scald head	खर् <i>khār^ū</i> , the disease of scald-head.
गूर् <i>gūr^u</i> , a cowherd	गूर् <i>gūr^ū</i> , as in जून गूर् <i>Zūn^a gūr^ū</i> , Zūna the cowherdess. A cow- herd's wife is गूर्बिबाय् <i>gūrⁱbāy</i> .

Note also words like—

कतूर् <i>katur^u</i> , a large potsherd	कतूर् <i>kat^ar^ū</i> , a small ditto.
म्वंगूर् <i>mōṅgur^u</i> , a male kid	म्वंगूर् <i>mōṅg^ar^ū</i> a female kid.
ततूर् <i>tatur^u</i> , smarting of a wound	ततूर् <i>tat^ar^ū</i> the pain of anger.
वोवूर् <i>wōwur^u</i> , a weaver	वोवूर् <i>wōw^ar^ū</i> , a woman weaver.

[A weaver's wife is वोवूर्बिबाय् *wōw^aribāy*.]

गगूर् <i>gagur^u</i> , a rat	गगूर् <i>gag^ar^ū</i> .
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As in the five last examples, all words of three or more syllables omit a penultimate उ *u*, when forming the feminine (vi. 8). Cf. No. 4a.

The word कूट् *tshot^u*, small, makes its feminine कूट् *tshwat^ū*, or कूटिञ् *tshwaṭiñ* (Cf. No. 8.) The latter is only used with reference to human beings. The former is universally used (vi. 5), thus:—कूट् (or कूटिञ्) कूर् *tshw^at^ū* (or *tshwaṭiñ*) *kūr^ū*, a small girl.

So also we have खर् *khār*, an ass, feminine खर् *khār^ū* or खरिञ् *khariñ* (see No. 8).

(4). Words ending in ल् *l^u*, are subject to the following rules (vi. 7, 8, 29).

(a) Words of three syllables and over, ending in *ul^u* change *ul^u* to *aj^ū*, thus:—

Feminine.

गाटुल् <i>gātul^u</i> , clever	गाट्ज् <i>gāt^aj^ū</i> .
फुटुल् <i>phuṭul^u</i> , a bundle of things tied up in a shawl, &c.	फुट्ज् <i>phuṭ^aj^ū</i> a small bundle.
चकुल् <i>tsakul^u</i> , circular	चक्ज् <i>tsak^aj^ū</i> .
पतुल् <i>patul^u</i> , a raft	पत्ज् <i>pat^aj^ū</i> , a mat.
ग्वगुल् <i>gōgul^u</i> , a big turnip	ग्वग्ज् <i>gōg^aj^ū</i> , an ordinary turnip.
चतुल् <i>tsōtul^u</i> , a sodomite	चत्ज् <i>tsōt^aj^ū</i> .

वातुलु <i>wātul^u</i> , a low-caste man	वातजु <i>wāt^aj^ū</i> .
टठुलु <i>ṭaṭhul^u</i> , a wooden vessel	टठजु <i>ṭaṭh^aj^ū</i> , a small ditto.

(b) Words ending in the suffix वोलु *wōl^u*, form the feminine in वाज्यञ् *wājyēñ*, thus:—

गर्वोलु <i>gar^awōl^u</i> , a house-holder	गर्वाज्यञ् <i>gar^awājyēñ</i> .
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The word वोलु *wōl^u*, 'a ring' is not formed with this suffix.

(c) Other words in *l^u* form their feminines in ज् *j^ū*, thus:—

गुलु <i>gūl^u</i> , a kernel	गुज् <i>gūj^ū</i> , a small ditto.
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Words in ओलु *ōl^u* change ओ *ō* to आ *ā*, thus:—

वोलु <i>wōl^u</i> , a small ring	वाज् <i>wāj^ū</i> , a small ditto.
मोलु <i>mōl^u</i> , a father	माज् <i>māj^ū</i> , a mother.
झोलु <i>tsrōl^u</i> , watchman	झाज् <i>tsrāj^ū</i> .

Irregular is—

डुलु <i>ḍul^u</i> , a large bowl	डुलिजि <i>ḍulijⁱ</i> , a small ditto.
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(5) Words ending in कु *k^u*, खु *kh^u*, गु *g^u* (and also in क् *k*, ख् *kh*, ग् *g*; but no examples are given) change क् *k* to च् *c*, ख् *kh* to छ् *ch*, and ग् *g* to ज् *j* (vi. 9), thus:—

Feminine.

बतुकु <i>batuk^u</i> , a drake	बतुच् <i>bat^ac^ū</i> , a duck.
हखु <i>hokh^u</i> , dry	हक्क <i>hwach^ū</i> .
धंगु <i>dyūg^u</i> , a ball of string	धीज् <i>dij^ū</i> , a small ditto.

The vowel changes are those prescribed in the declension of nouns. Īçvara-kaula occasionally spells बतुच् *bat^ac^ū* बतुच् *bat^ac*.

Exceptions are (vi. 10.)

खंखु <i>khūkh^u</i> , one who speaks through his nose.	खंखु <i>khūkh^ū</i> .
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चक <i>tsok^u</i> , sour	चक् <i>tswak^ū</i> .
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(6) Words in त *t*, थ *th*, द *d*, or न *n*, with or without *u-mātrā*, change त् *t* to च् *ts*, थ् *th* to ष् *tsh*, द् *d* to ज् *z*, and न् *n* to ण् *ñ*. As usual, *ū-mātrā* is omitted, in writing, after ण् *ñ*, (vi. 11.)

मत् <i>mat^u</i> , mad	मच <i>mat^us</i> .
कोथ् <i>koth^u</i> , a load	कोष् <i>kwatsh^u</i> , a bag.
व्वरुद् <i>wörud^u</i> , a second husband of one woman.	व्वरज् <i>wörəz^u</i> , a woman who has married twice.
वन् <i>wan</i> , a forest	वञ् <i>wañ</i> , a grove.
गान् <i>gān</i> , a brothel-keeper	गञ् <i>gāñ</i> , a prostitute.
छान् <i>chān</i> , a carpenter	छाञ् <i>chāñ</i> , as in जून छाञ् <i>Zūn^u</i> <i>chāñ</i> , Zūna the carpentress.
हून् <i>hūn^u</i> , a dog	हूञ् <i>hūñ</i> , a bitch.

(7) Certain words form their feminines by adding र *r* with various other changes, thus:—

Feminine.

कङ् <i>kang</i> , a brazier	काङ्ग् <i>kāḅg^{ar}</i> , a small ditto (vi. 12.)
चास् <i>tsās</i> , a cough	चाखर् <i>tsākhar</i> , an artificial cough, (vi. 13.)
त्रख् <i>trākh</i> , a certain grain weight	त्रक्क् <i>trak^{ar}</i> , a scale, (vi. 14.)
म्वंडु <i>monḅ^u</i> , a log	म्वंडर् <i>mönḅ^{ar}</i> , a small log (vi. 15.)
फत् <i>phot^u</i> , a basket	फत्त् <i>phöt^{ar}</i> , a small basket (vi. 16.)
लट् <i>laṭ^u</i> , a tail	लटर् <i>laṭ^{ar}</i> , a small tail, कूटि लटर् <i>kūṭi laṭ^{ar}</i> , a piece of wood cut off the end of a beam.
वव् <i>watsh^u</i> , a male calf	ववर् <i>watsh^{ar}</i> , a female calf.

(8) Certain words form their feminines in इञ् *iñ* (vi. 16–27), thus:—

Feminine.

हस्त <i>hast^u</i> , an elephant	हस्तिञ् <i>hastiñ</i> .
काव् <i>kāv</i> , a crow	काविञ् <i>kāviñ</i> .
नाग् <i>nāg</i> , a snake.	नागिञ् <i>nāgiñ</i> .

बूठ् *wūth*, a camel

बूठिञ् *wūṭhiñ*.

खर् *khar*, an ass

खरिञ् *khariñ*, (see No. 3) or खरू *khārū*.

And so other words signifying animals.

व्यूठ् *vyāṭh*, stout

व्यूठिञ् *vyāṭhiñ*, stout, but वयिठिञ् *vēṭhiñ* (in a bad sense) stout, fat.

गूठ् *gūṭh*, stupid

गूठिञ् *gūṭhiñ*.

ब्वट *bōṭ*, a Tibetan

ब्वटिञ् *bōṭiñ*, (बुटिञ् *buṭiñ*), or ब्वटबाय् *bōṭabāy*, a Tibetan woman.

बुगिय् *bugiy*, a master

बुगिञ् *bugiñ*, a mistress.

ज़ल् *zal*, water

ज़लिञ् *zaliñ*, sweat of the feet.

गर *gar*, a house

गरिञ् *gariñ*, a good mistress of a house; distinct from गर्वाञ्चिञ् *gar^awāñchēñ*, a female householder (see No. 9.)

दबु *dob*, a washerman

दबिञ् *dwabiñ*, a washerman's club, but दबिबाय् *dwab'bāy*, a washerman's wife.

(9) Certain nouns take अञ् *añ* in the feminine (vi. 28.)

(a) Names of castes.

Note that बाय् *bāy* (No. 1) is used as a feminine of respect; कल्य *kōṭay* (No. 2) is only used of a married woman, when spoken of in connexion with her husband, and without respect; while अञ् *añ* is a general feminine, without signifying respect, thus:—

बट *baṭ*, a Brāhman,

बटञ् *baṭañ*, a woman of that caste.

मुसल्लान् *musalmān*, a Musalmān

मुसल्लानञ् *musalmānañ*, a Muham-
madan woman.

हाकग्राख् *hākagrākh*, a vegetable
seller.

हाकग्राकञ् *hākagrākañ*.

बोज् *wōñ*, a shopkeeper

बाञ्चिञ् *wāñchiñ*, a female shop-
keeper.

So also all nouns with the suffix **बोलु** *wōl^u*, (vi. 29) as given in No. 4 (b). Thus:—

गर्वोलु *gar^awōl^u*, a householder **गर्वाञ्ज** *gar^awājēñ*.

See also No. 8.

(10) If the masculine word ends in **र्** then the suffix is **यञ्** *ēñ* (vi. 30), thus (see Secondary Suffixes No. 39.)

Feminine.

सालर् *sāl^ar*, a member of bridegroom's party. **साल्यञ्** *sāl^arēñ*.

षहर् *pōhar*, an invited guest **षह्यञ्** *pōharēñ*.

रंगर् *rang^ar*, a dyer **रंग्यञ्** *rang^arēñ*.

खनर् *sōn^ar*, a goldsmith **खन्यञ्** *sōn^arēñ*.

दांदुर् *dā^ad^ar*, a vegetable seller **दांद्यञ्** *dā^ad^arēñ*.

कांदुर् *kā^ad^ar*, a baker **कांद्यञ्** *kā^ad^arēñ*.

So also we have—

सञ् *soñ^u*, a co-father-in-law **सञ्यञ्** *soñ^uēñ*.

महाराज् *mahārāz^a*, a great king **महार्यञ्** *mahārēñ*, the wife of a great king, a bride.

राज् *rāz^a*, a king **राज्यञ्** *rājyarēñ*, a queen.

(11) Finally we have **आञ्** *āñ* in the following (vi. 31):—

पंडिय् *paṇḍith*, a paṇḍit **पंडिताञ्** *paṇḍitāñ*.

गुजुर् *gujur^u*, a forester **गुजराञ्** *gujarāñ*.

(12) Irregular is (vi. 18):—

सख् *māk^h*, an axe **सक्च** *mak^at^s*, a small axe.

B. Number.

Kāçmīrī, has two numbers, a Singular and a Plural. There is no Dual number. The method of forming the plural will appear from the Declensional Paradigms.

C. Case.

Kāçmīrī nouns have, besides the Nominative, two inflected cases the Accusative, and the Agent. Other so-called cases are formed by the addition of postpositions to one of these two. The following are the cases given by Īçvara-kaula.

Formed from the Accusative :—

Genitive,
Locative 1,
Dative 1,
Concomitant.

Formed from the Agent :—

Instrumental,
Locative 2,
Dative 2,
Ablative.

There is no Vocative, but, in case of address, a noun assumes a variety of forms which will be dealt with later on.

There are thus, excluding the Nominative, ten cases.

I now proceed to deal with each case separately.

Accusative.

The Accusative has two forms, a longer and a shorter. The shorter is always the same as the nominative (ii. i. 39.)

In the masculine singular, the longer form always ends in *s*. In the feminine it ends in *a*, *ĕ*, *i*, or *ū-mātrā* (36–40). When the longer form of the accusative singular ends in *i*, that *i* is always fully pronounced.

Thus मालि *māli*, not मालि *mālī*. In the plural it always ends in *n* (12, 38).

Genitive.

The Genitive is formed by various affixes, added to the long form of the accusative.

In the case of masculine nouns, the *s* of the accusative singular is dropped before the termination, and the final vowel so left is pronounced short, as a *mātrā* vowel. Thus from दय् *day*, God : acc. sg. दयस् *dayas* ; gen. sing. दय सन्दु *day^a sand^u* : acc. pl. दयन् *dayan* ; gen. plur. दयन् हन्दु *dayan hand^u*.

So from गुर् *gur^u*, a horse : acc. sg. गुरिस् *guris* ; gen. sg., गुरि सन्दु *gurⁱ sand^u* : acc. pl. गुर्यन् *guryan* ; gen. pl. गुर्यन् हन्दु *guryan hand^u*.

The word with its genitive affix is treated as an adjective agreeing with the object possessed in gender and number.

Thus मालि सन्दु न्यचिवु *mālī sand^u necyuv*, the son of the father.

मालि सन्दि न्यचिवि *mālī sandⁱ necivi*, the sons of the father.

मालि सञ्जु कूरु *mālī sanz^u kūrū*, the daughter of the father.

मालि सञ्ज कोर्य *mālī sanz^a kōrē*, the daughters of the father.

Moreover this genitive may even be treated as an independent base, and be regularly declined, with case affixes added to it.

Thus from मोलु *mōl^u*, a father, the genitive masculine is मालि सन्दु *mālī sand^u*, which may be declined like a masculine noun in *u-mātrā*, with a dative मालि सन्दि पुष् *mālī sandi putshy*, which can be used instead of the simple dative मालि पुष् *mālī putshy*. Indeed the dative formed from the genitive is in the case of this word the usual one, and the simple dative is scarcely used (ii. i. 61, 62, 63, 64).

The following are the affixes used to form the genitive :—

A. Masculine nouns with life which are not proper names take

(a) in the singular, सन्दु *sand^u*, *E.g.*, दय सन्दु *day^a sand^u*, of God (46).

(b) in the plural, हन्दु *hand^u*, *E.g.*, दयन् हन्दु *dayan hand^u*, of Gods (42).

B. All feminine nouns without exception take हन्दु *hand^u*, both in the singular, and in the plural. *E.g.*, ब्यञ्ज हन्दु *bēñġ hand^u*, of the sister; ब्यञ्जन् हन्दु *bēñan hand^u*, of the sisters; पोथ्य हन्दु *pōthġ hand^u*, of the book; पोथ्यन् हन्दु *pōthyan hand^u*, of the books (42).

C. Masculine nouns without life take.

(a) In the singular उकु *uk^u*, (48) before which *a* is elided (i. 4), and *i* becomes *y* (i. 10). While when it follows *ū-mātrā*, the *u* of *uk^u* is elided (i. 5). *E.g.*, अकुकु *dyakuk^u*, of a forehead; कुल्युकु *kulyuk^u*, of a tree; दानुकु *dān^uku*, of a pomegranate.

(b) In the plural, the termination is हन्दु *hand^u*, as above; *e.g.*, अकन् हन्दु *dyakan hand^u*, of foreheads.

EXCEPTION.—The words खन् *sōn*, gold, and र्वेप् *rōp*, silver, take the termination सन्दु *sand^u* in the singular, when the genitive is used in the sense of ‘composed of.’ *E.g.*, खन् सन्दु चथर् *sōn^a sand^u chath^ar*, an umbrella of gold, a golden umbrella. खनुकु चथर् *sōnuk^u chath^ar*, would mean an umbrella belonging to gold,—a possessive genitive in fact (ii. i. 47).

NOTE.—When a genitive in उकु *uk^u* is treated as a declensional base, the उ *u* becomes अ *a* in the oblique cases (64). Thus पट्टु *paṭ^u*, a woollen cloth. Gen. sg. पद्युकु *paṭyuk^u*: Dative, पटि पुष्प *paṭi puṭshy* or पद्यकि पुष्प *paṭeki* (spelled *paṭyaki*) *puṭshy*.

D. Masculine nouns which are proper names form their genitive singular in उनु *un^u*, which is treated exactly like उकु *uk^u*, (50). *E.g.*, राधाकृष्णनु *Rādhākṛṣṇan^u* of Rādhākṛṣṇa : राधाकृष्णनि पुष्प *Rādhākṛṣṇani puṭshy*, for Rādhākṛṣṇa.

The plural is formed regularly with हन्दु *haṇḍ^u*, e.g. रामन् हन्दु *Rāman haṇḍ^u*, of (many) Rāmas.

It will thus be seen that the suffix of the genitive of all plural nouns, and of all feminine nouns is हन्दु *haṇḍ^u*.

When the thing possessed is feminine singular, or masculine or feminine plural, the following changes in the genitive affixes occur:—

THING POSSESSED IN THE

SINGULAR.		PLURAL.	
<i>Masculine.</i>	<i>Feminine.</i>	<i>Masculine.</i>	<i>Feminine.</i>
सन्दु <i>saṇḍ^u</i>	संजु <i>saṅzū</i> (46, 44)	सन्दि <i>saṇḍi</i> (46, 43)	संजु <i>saṅz^a</i> (46, 45)
हन्दु <i>haṇḍ^u</i>	हंजु <i>haṅzū</i> (44)	हन्दि <i>haṇḍi</i> (43)	हंजु <i>haṅz^a</i> (45)
उकु <i>uk^u</i>	च <i>cū</i> (49)	कि <i>ki</i> (48)	च <i>c^a1</i> (49)
उनु <i>un^u</i>	ज <i>ñ</i> (51)	नि <i>nⁱ</i> (50)	ज <i>ñ^e</i> (51)

Examples in order as:—

मालि सन्दु न्यचिवु *mālⁱ saṇḍ^u nēcyuv*, the son of the father.

मालि संजु कूरु *mālⁱ saṅzū kūrū*, the daughter of the father.

1 So written by Içvara-kaula. च *cē* would be more correct, but, च *c* being a palatal letter, there is practically no difference in the pronunciation.

- मालि सन्दि न्यचिवि *mālī sandī nēcivī*, the sons of the father.
 मालि सन्ज कोर्य *mālī sanz^a kōrē*, the daughters of the father.
 माल्यन् हन्दु गुरु *mālyan hand^u gur^u*, the horse of the fathers.
 माल्यन् हन्जु गुरु *mālyan hanz^u gur^u*, the mare of the fathers.
 माल्यन् हन्दि गुरि *mālyan handī gurī*, the horses of the fathers.
 माल्यन् हज्जु गुर्य *mālyan hanz^a gurē*, the mares of the fathers.
 कुल्युकु लंग् *kulyuk^u lang*, a bough of a tree.
 कुलिच लण्ड *kulic^u laṇḍ^u*, a twig of a tree.
 कुलिकि लंग् *kulikī lang*, the boughs of the tree.
 कुलिच लञ्ज *kulic^a laṅjē*, the twigs of the tree.
 रामनु न्यचिवु *Rāmun^u nēchyuv*, Rāma's son.
 रामञ्ज कूरु *Rāmañ^u kūr^u*, Rāma's daughter.
 रामनि न्यचिवि *Rāmanī nēcivi*, Rāma's sons.
 रामञ्ज कोर्य *Rāmañ^u kōrē*, Rāma's daughters.

Locative, 1.

There are two forms of the Locative. The first I shall call Loc. 1. It has the meaning indicated by its postpositions.

This Locative is formed by adding the postpositions अन्दर् *andar* (ii. i. 52), in; मञ्ज *manz* (52), in; यट् *pyāth* (52), upon; क्यथ् *kyāth* (53), in; to the longer form of the Accusative. In Poetry, वेष *vēṣ^a* is also used in the sense of 'upon' (52). Thus मूल् *mūl*, a root; Acc. sg. मूलस् *mūlas*; Loc. sg. मूलस् अन्दर् *mūlas andar*; मूलस् मञ्ज *mūlas manz*, in a root; मूलस् यट् *mūlas pyāth*, on a root; Acc. pl. मूलन् *mūlan*; मूलन् अन्दर् *mulan andar*, in roots.

The postposition क्यथ् *kyāth* can only be used with words which mean a receptacle. Thus we can say थालस् क्यथ् *thālas kyāth*, in a dish; or even नावि क्यथ् *nāvi kyāth*, in a boat; but we cannot say गरस् क्यथ् *garas kyāth*, in a house or मूलस् क्यथ् *mūlas kyāth*, in a root, because a house, or a root, are not used as receptacles for putting things into.

क्यथ् *kyāth* can also be used with any word signifying a means of conveyance, and it must then sometimes be translated by 'on.' Thus गुरिस् क्यथ् *guris kyāth*, or गुरिस् षट् *guris pyāṭh*, on horseback.

Loc. 2 will be dealt with subsequently.

Dative, 1.

There are two forms of the Dative, one formed by adding postpositions to the Accusative, the other by adding postpositions to the Instrumental. The first I shall call Dat. 1, the second, Dat. 2. The Dat. 2, will be subsequently dealt with.

Dat. 1 is formed by adding the postposition कित् *kyut^u*, for, to the longer form of the Accusative (ii. i. 54, 55). The compound thus formed, agrees in number and gender with the thing given, the word 'given' being taken in its widest sense to agree with the original meaning of the name of the case. The following are the forms which कित् *kyut^u* takes:—

Sing. Masc. कित् *kit^u* (*kyut^u*)

Fem. किच् *kits^u*

Pl. Masc. कित्ति *kitⁱ*

Fem. किच् *kits^o*

Thus मालिस् कित् अनन् पोज् *mālis kyut^u anun pōñ^u*, he brought water (masc. sg.) for the father.

मालिस् किच् अञ्जन् गाव् *mālis kits^u aññ^un gāv*, he brought a cow (fem. sg.) for the father.

गुरिस् कित्ति अनिन् रव *guris kitⁱ anin rav^a*, he brought blankets (masc. pl.) for the horse.

ग्वरस् किच् अञ्जान् पोथ्य *gōras kits^o aññyan pōthē*, he brought books (fem. pl.) for the teacher.

Concomitant.

This case is used in the sense of 'with,' or 'accompanying.' It is formed by adding the postpositions सतिन् *sātin* or सत्य् *sāty* to the longer form of the Accusative (ii. i. 60). Thus मालिस् सतिन् चाष्

mālis sūtin āv, he came with his father; बायिस् सृत्य म्यूलु *bāyis sūty myūlu*, he met with his brother; माल्यन् सृतिन् *mālyan sūtin*, with the fathers.

In this case it is always implied that the person who is accompanied is the principal and he who accompanies, is the appendage (iv. 185).

Thus 'he came with his father' means here that he came in a subordinate character (iv. 185).

If it is wished to reverse the superiority of the parties we must use the word सान् *sān*. Thus मालिस् सान् आव् *mālis sān āv*, he came with his father, means 'he brought his father along with him.' If सृतिन् *sūtin* had been used, it would have meant that the father brought the son along with him (iv. 185).

Agent.

The case of the Agent is formed in the Singular as follows:—

- (1) In the case of Masc. nouns ending in consonants by adding अन् *an*; thus दय् *day*, God; Ag. sg. दयन् *dayan*. In the older forms of the language the suffix was र् *i*: e.g., दयि दपु *dayi dapu*, by God it was said, God said. The modern phrase would be दयन् दपु *dayan dapu* (ii. i. 58).
- (2) In the case of Masculine nouns (except pronouns) ending in *a*, the same suffixes appear. Thus from अक *dyak^a*, a forehead; Ag. sg. अकन् *dyakan*, or (old) अकि *ḍekⁱ* (58). Pronouns take *i-mātrā* in the masc. sg., e.g., तमि *tami*, by him, (58).
- (3) In the case of Masculine nouns ending in *u-mātrā*, *i-mātrā* is substituted for *u-mātrā*. Thus, कर् *kar^u*, a bracelet; Ag. sg. करि *karⁱ* (56).
- (4) In the case of Masculine nouns ending in *ū-mātrā*, by adding न् *n*; e.g., from दान् *dān^ū*, a pomegranate; Ag. sg. दान् *dānⁿ*. [Īçvara-kaula gives no rule for forming the agent of these nouns, but the above is the correct form.]
- (5) In the case of Feminine nouns ending in *a*, by substituting *i* (which is fully pronounced, and not *i-mātrā*) for *a*: e.g.,

from ब्यञ्ज *bēñě* (spelled *byañ^a*), a sister; Ag. sg. ब्यञ्जि *bēñi* (56).

- (6) In the case of Feminine nouns ending in *i-mātrā* or *ū-mātrā*, a fully pronounced *i* is substituted for the *i-mātrā* or *ū-mātrā*: e.g., from पूथि *pūthⁱ*, a book; Ag. sg. पोथि *pōthi*. So from कूरू *kūr^ū*, a girl; Ag. sg. कोरि *kōri* (56).

- (7) In the case of Feminine nouns ending in consonants, by adding a fully pronounced *i*: e.g., from माल् *māl* a garland, मालि *māli* (56). The irregular nouns, however, which end in *t*, *th*, *d*, *n*, *h*, and *l*, add *ū-mātrā*: e.g., from रात् *rāt*, night; Ag. sg. रात्सू *rāts^ū*. [This last rule is not expressly stated by Īçvara-kaula, but may be inferred from *sūtra* 7, read with *sūtra* 17.]

The Agent plural is formed by adding *au* (56). Before this, *a* is elided, and *i-mātrā* and *u-mātrā* become *y*. After *ū-mātrā* (except in the case of Feminine nouns in *ū-mātrā*, in which *y* is substituted) *au* becomes *v* (20). Examples are:—

From	Ag. Plural.
दय् <i>day</i> , God	दयो <i>dayau</i>
द्यक <i>dyak^a</i> , the forehead	द्यको <i>dyakau</i>
कर् <i>kar^u</i> , a bracelet	कयो <i>karyau</i>
दान् <i>dān^ū</i> , a pomegranate	दानव् <i>dān^ūv</i>
ब्यञ्ज <i>bēñě</i> (<i>byañ^a</i>), a sister	ब्यञ्जौ <i>bēñau</i>
पूथि <i>pūthⁱ</i> , a book	पोथ्यौ <i>pōthyau</i>
कूरू <i>kūr^ū</i> , a girl	कोर्यौ <i>kōryau</i>
माल् <i>māl</i> , a garland	मालौ <i>mālau</i>
रात् <i>rāt</i> , night	रात्सूव् <i>rāts^ūv</i>

When postpositions are added to the agent of masculine nouns ending in consonants or *a*, the *n* of the Agent singular is dropped. Thus, from मूल् *mūl*, Ag. sg. मूलन् *mūlan*; Instr. मूल स्रुतिन् *mūl^a sṛtin*, not मूलन् स्रुतिन् *mūlan sṛtin* (4). [The same rule applies to masculines in *ū-mātrā*, though not stated by Īçvara-kaula.]

Instrumental.

The Instrumental is formed by adding सूतिन् *sūtin* or सूत्य् *sūty* to the Agent, the final *n* of Masculine nouns in consonants, *a*, or *ū-mātrā* being elided, (ii. i. 4, 59.). Thus—

मूल् *mūl*, a root; Ag. sg. मूलन् *mūlan*; Instr. sg. मूल सूतिन् *mūla sūtin*, by means of a root; Ag. pl. मूलौ *mūlau*; Instr. pl. मूलौ सूतिन् *mūlau sūtin*.

When सूतिन् *sūtin* follows *i-mātrā*, the *i* is fully pronounced (6). Thus कर् *kar*^u, a bracelet; Ag. sg. कर् *kar*ⁱ; Instr. sg. कर् सूतिन् *kari sūtin*.

This case can also be formed by adding the same postposition to the agent case of the masculine genitive treated as an independent base, as explained above (61). Thus चक *dyak*^a, a forehead; masc. gen. sg. चकुक् *dyakuk*^u; Agent of ditto, चक्कि *dyakaki*ⁱ; Instr. चक सूतिन् *dyak^a sūtin* or चक्कि सूतिन् *dyakaki sūtin*.

So from गुर् *gur*^u, a horse. Ag. sg. गुरि *guri*ⁱ; Gen. Sg. गुरि सन्दु *guri sandu*^u; Instr. गुरि सूतिन् *guri sūtin*, or गुरि सन्दि सूतिन् *guri sandi sūtin*.

Locative 2.

The Locative 2 has the meaning of 'from in,' and is formed by adding the postposition अन्द्र *andṛ*^a to the Agent, (*n* being dropped in the case of masculines in consonants, and *a*, and *ū-mātrā*.) Thus, from गर *gar*^a, a house; Ag. sg. गरन् *garan*; Loc. 2, sg. गर अन्द्र *gar^a andṛ^a*, from in the house; ag. pl. गरौ *garau*; Loc. 2, pl. गरौ अन्द्र *garau andṛ^a*, (ii. i. 57).

Examples of the use of this case are गर अन्द्र चन् *gar^a andṛ^a an* bring out from the house, lit. bring from in the house.

गर अन्द्र कुह जान् लाँक *gar^a andar^a chuh jān lāṅk^a*, among the people in (lit. from in) the house, (only) so and so is good.

गरौ अन्द्र कुह जान् आंगुन् *garau andṛ^a chuh jān āṅun*, the only good thing in the houses is the court-yard.

This form can only be used in the meaning called in Skr. *nirdhāraṇē*, *i.e.*, in words meaning जाति *jāti*, a species (including all plurals); गुण *guṇa*, a quality; क्रिया *kriyā*, an act; संज्ञा *saṃjñā*, an appellation; and means that one of several is taken.

जात्या गुणेन क्रियया संज्ञया वा पृथक्कृतिः ।

समूहादेकदेशस्य निर्धारणमिति स्मृतम् ॥

Examples:—

Species. A Brāhmaṇa is the best amongst men.

Quality. Amongst cows a black one gives most milk.

Action. Amongst men who go, he who runs is the swiftest.

Appellation. Amongst the pupils Maitra is the cleverest. See Siddhānta Kaumudī (Bibl. Ind. Ed.) I, 311. In all the above “amongst” means “from among.”

It is evident that the form can hardly ever be used except in the plural. In the paradigms, singular forms are given for the sake of completeness, but it is doubtful if they can be used in that number.

Dative 2.

According to Īçvara-kaula, this form is only used to a moderate extent (*sāmānya*) (ii. i. 63). It is in fact rarely used. It has the same meaning as the Dat. 1. It is formed by adding पुष् पुष् to the Agent, or (as has been explained under the head of the Instrumental) to the Agent case of the Genitive. Before पुष् पुष्, as in the case of सृतिन् *sṛtin*, *i-mātrā* is fully pronounced. Thus,—पुत्र पुष् *putr^a puṣṭhy*, or पुत्र सन्दि पुष् *putr^a sandi puṣṭhy*.

Ablative.

The Ablative is formed from the Agent by adding the postpositions यठ *pyath^a*, literally from on, hence, from near; निश् *niṣ^a*, from near; अन्द् *andr^a*, from among, from in (ii. i. 65).

Thus, गाम यठ *gām^a pyath^a*, from the village; गामो यठ *gāmau pyath^a* from the villages; सर्पो निश् *sarpau niṣ^a*, from the serpents; गर अन्द् द्राव् *gar^a andr^a drāv*, he came out from the house; नावि अन्द् द्राव् *nāvi andr^a drāv*, he came out from the boat, (65).

[Masculine living beings can also add these postpositions, in the singular only, to the longer form of the Accusative. Thus चूरस् निम् *tsūras niç^a*, from the thief; गुरिस् निम् *guris niç^a*, from the horse.]

The ablative of comparison is formed with the postpositions खत *khöt^a* or खतन् *khötan*, निम् *niç^a* or निम्निन् *niçin*, which are added either to the agent direct, or to the Agent case of the Genitive treated as a base. In the case of some words, *e.g.*, ग्वर् *gör*, a teacher, only the latter idiom is used.

E.g., ग्वर सन्दि खत चुह् गाटुलु *gör^a sandi khöt^a chuh gātul^a*, he is more clever than the teacher. We cannot say ग्वर खत *gör^a khöt^a*. कज् सन्दि (or कज्) खत चुह् नकुर् *kañ^a handi (or kuñ^a) khöt^a chuh trukur^a*, he is harder than a stone; र्वप निम् चुह् खन् जान् *rōp^a niç^a chuh sōn jān*, gold is better than silver (ii. i. 62).

D. Declension.

Kāçmīri nouns have four declensions.

The first declension consists of masculine nouns ending in a consonant, in अ *a*, or in ञ् *ū-mātrā*. The base in this declension ends in *a*.

The second declension consists of masculine nouns ending in उ *u-mātrā*. The base in this declension ends in *i*.

The third declension consists of feminine nouns ending in इ *i-mātrā*, ञ् *ū-mātrā*, or ञ् *ñ*. The last is only another way of writing ञ् *ñ^u*. It may be considered as the feminine form of the 2nd declension. The base in this declension also ends in *i*, and this declension is closely connected with the second, as feminine and masculine.

The fourth declension consists of feminine nouns ending in a consonant or in अ *a*. Certain feminine nouns of this declension ending in a consonant, are irregular, and form a class by themselves.

There are thus two masculine, and two feminine declensions.

FIRST DECLENSION.

Masculine nouns ending in a consonant, in च a, or in ञ ū-mātrā.

(a). Noun ending in a consonant.

चूर tsūr, a thief.

	SINGULAR.	PLURAL.
Nom.	चूर tsūr (ii. i. 3).	चूर tsūr (3).
Acc.	चूरस् tsūras (36, 38).	चूरन् tsūran (13, 38).
	चूर tsūr (39).	चूर tsūr (39).
Gen.	चूर सन्दु tsūr ^a sand ^u (41, 42, 45).	चूरन् हन्दु tsūran hand ^u (42).
Loc. 1.	चूरस् षट् tsūras pyāth (52), &c.	चूरन् षट् tsūran pyāth (52), &c.
Dat. 1.	चूरस् कितु tsūras kyut ^a (54, 55).	चूरन् कितु tsūran kyut ^u (54, 55).
Concom.	चूरस् स्रतिन् tsūras sūtin (60).	चूरन् स्रतिन् tsūran sūtin (60).
Agent.	चूरन् tsūran (58).	चूरौ tsūrau (56).
	चूरि tsūr ⁱ (58) (obso- lete).	
Instr.	चूर स्रतिन् tsūr ^a sūtin (6, 59).	चूरौ स्रतिन् tsūrau sūtin (59).
	चूर सन्दि स्रतिन् tsūr ^a sandi sūtin (61).	चूरन् हन्दि स्रतिन् tsūran handi sūtin (61).
Loc. 2.	(चूर अन्द्र tsūr ^a andr ^a) (4, 57).	चूरौ अन्द्र tsūrau andr ^a (57).
Dat. 2.	चूर पुष्त् tsūr ^a putshy (63).	चूरौ पुष्त् tsūrau putshy (63).
	चूर सन्दि पुष्त् tsūr ^a sandi putshy (63).	चूरन् हन्दि पुष्त् tsūran handi putshy (63).
Abl.	चूर निश tsūr ^a niç ^a (65).	चूरौ निश tsūrau niç ^a (65).
	[or चूरस् निश tsūras niç ^a].	

Similarly are declined द्य् *day*, God; काव् *kāv*, a crow; खन् *sōn*, gold; र्वप् *rōp*, silver; पुत्र् *putr*, a son; वथर् *wath^{ar}*, a leaf; त्वमुल् *tōmul*, husked rice; हार् *hār*, name of a month, Āṣāḍha; म्वग् *mōgg*, name of a grain, *phaseolus mungi*; माग् *māg*, name of a month, Māgha; दह् *dōh*, a day; नाग् *nāg*, a spring; कट् *kaṭ* [nom. sg. and pl. कठ् *kāṭh* (66)], a ram; रत् *rat* [nom. sg. and pl. रथ् *rāth*, (66)], blood; पोष् *pōṣ*, a flower; वाल् *wāl*, hair; गल् *gal*, the cheek; ग्वर् *gōr*, a preceptor, a Brāhman.

Numerals take *i* instead of *a* in the Agent and connected cases, e.g., सति स्रतिन् *sati sṛtin*, by sevens (ii. i. 5).

If a noun ends in उर् *ur* [or उन् *un*], the *u* is changed to *a* in all cases except the nominative singular, e.g., वांदुर् *wādur*, a monkey; nom. pl. वांदर् *wādar*; instr. वांदरौ स्रतिन् *wādarau sṛtin* (32). [So infinitives like करन् *karun*; acc. करनम् *karanas*].

If in the case of masculine nouns of the first declension the final consonant is preceded by the vowel *ū*, that *ū* becomes *ō*, in all cases of the plural except the nominative, but remains unchanged in the singular and in the nominative plural. The following masculine words ending in consonants do not, however, change this *ū* (35).

मूल् *mūl*, a root.

लूदुर् *lūd^{ar}*, eagerly desirous.

चूल् *chūl*, a cascade.

लूबुर् *lūb^{ar}*, eagerly desirous.

डूस् *dūs*, a stout club.

वूट् *wūṭ* (nom. sg. वूट् *wūṭh*, 66), a camel.

बूत् *būt* (nom. sg. बूथ् *būth*, 66),
a ghost.

सूर् *sūr*, ashes.

रूद् *rūd*, rain.

हूस् *hūs*, an uproar.

[चूर् *tsūr*, a thief], and others.

लूक् *lūk* (nom. sg. लूक् *lūkh*, 66), people.

Thus from मूल् *mūl*, acc. pl. मूलान् *mūlan*, not मोलान् *mōlan*.

If a masculine noun ends in क् *k*, च् *ch*, च् *ts*, ट् *t*, त् *t*, or प् *p*, this final consonant is aspirated in the nom. sg. and pl. (66); thus:—

	Nom. sg. and pl.
चक् <i>trak</i> , a certain grain measure.	चक् <i>trākḥ</i> .
काच् <i>kāts</i> , glass, a disease of the chest.	काच् <i>kāṭsh</i> .
कट् <i>kaṭ</i> , a ram.	कट् <i>kāṭh</i> .
रत् <i>rat</i> , blood.	रत् <i>rāṭh</i> .
हत् <i>hat</i> , a hundred.	हत् <i>hāṭh</i> .
नाप् <i>tāp</i> , sunshine.	नाप् <i>tāph</i> .

The aspiration is very faintly heard, being a final letter, but it affects the preceding vowel. The aspiration does not occur in the other cases; e.g., चक सूतिन् *trak^o sūtin* (instr.); काच् सूतिन् *kāts^o sūtin*; कट पुष् *kaṭ^o puṣh* (dat. 2); नापस् षट् *tāpas pyāṭh* (loc.).

This aspiration does not occur if a final त् *t* or च् *ts* forms part of a compound consonant (even when a short ^o is introduced between them to aid pronunciation) (68); thus:—

सच् *s^ots*, a tailor (Elmslie, *sūts*); nom. sg. and pl. सच् *s^ots*, not सच् *s^otsh*.

मस् *mast*, hair; nom. sg. and pl. मस् *mast*, not मस् *māsth*.

The word व्याच् *byākh*, another (2, 3, 24), becomes बिय् *biy* in all cases except the nom. sg., and is partially declined like a noun ending in *u-mātrā* (2nd declension); thus—

	SINGULAR.	PLURAL.
Nom.	व्याच् <i>byākh</i>	बिय् <i>biy</i> .
Acc.	बियिस् <i>biyis</i> .	बियन् <i>biyan</i> .
Ag.	बियि <i>biyⁱ</i> .	बियौ <i>biyau</i> .

The Fem. Ag. is बियि *biyi*. In other forms it is the same as the Masc. This is really a compound word: made up of बि *bi*, other, and च् *ākh*, one. The oblique forms are made up of the base बि *bi*, together with the emphatic particle य् *y*, which accounts for the apparent irregularities. बि *bi* is of the 2nd declension.

Noun ending in ष a.

बक *ḍyak^a* a forehead.

	SINGULAR.	PLURAL.
Nom.	बक <i>ḍyak^a</i> (ii. i. 1).	बक <i>ḍyak^a</i> (1).
Acc.	बकस् <i>ḍyakas</i> (38). बक <i>ḍyak^a</i> (39).	बकन् <i>ḍyakan</i> (38). बक <i>ḍyak^a</i> (39).
Gen.	बकुकु <i>ḍyakuk^u</i> (41, 48).	बकन् हन्द् <i>ḍyakan hand^u</i> (42).
Loc. 1.	बकस् षट् <i>ḍyakas pyāṭh</i> , &c., (52, 53).	बकन् षट् <i>ḍyakan pyāṭh</i> , &c. (52, 53).
Dat. 1.	बकस् कितु <i>ḍyakas kyut^u</i> (54, 55).	बकन् कितु <i>ḍyakan kyut^u</i> (54, 55).
Concom.	बकस् सूतिन् <i>ḍyakas sūtin</i> (60).	बकन् सूतिन् <i>ḍyakan sūtin</i> (60).
Agent.	बकन् <i>ḍyakan</i> (i. 5a) or बकि <i>ḍēki</i> (obsolete) (58; i. 4).	बकौ <i>ḍyakau</i> (56; i. 4).
Instr.	बक सूतिन् <i>ḍyak^a sūtin</i> (6, 59). बककि सूतिन् <i>ḍyakaki</i> <i>sūtin</i> (61).	बकौ सूतिन् <i>ḍyakau sūtin</i> (59). बकन् हन्दि सूतिन् <i>ḍyakan handi</i> <i>sūtin</i> (61).
Loc. 2.	बक अन्द्र <i>ḍyak^a andr^a</i> (4, 57).	बकौ अन्द्र <i>ḍyakau andr^a</i> (57).
Dat. 2.	बक पुष् <i>ḍyak^a putshy</i> (63). बककि पुष् <i>ḍyakaki</i> <i>putshy</i> (67).	बकौ पुष् <i>ḍyakau putshy</i> (63). बकन् हन्दि पुष् <i>ḍyakan handi</i> <i>putshy</i> (63).
Abl.	बक निश <i>ḍyak^a niç^a</i> (65).	बकौ निश <i>ḍyakau niç^a</i> (65).

Similarly are declined गर *gar^a*, a house ; अथ *āth^a*, a hand ; दाञ्ज *dāñḅ*, rice ; बत *bat^a*, boiled rice.

(c). Noun ending in $\text{ऊ-}\bar{m}\bar{a}\bar{t}\bar{r}\bar{a}$. $\text{दान् } d\bar{a}n^{\bar{u}}$, a pomegranate.

Nom.	$\text{दान् } d\bar{a}n^{\bar{u}}$ (ii. i. 2).	$\text{दान् } d\bar{a}n^{\bar{u}}$ (2).
Acc.	$\text{दानस् } d\bar{a}n^{\bar{u}s}$ (38).	$\text{दानन् } d\bar{a}n^{\bar{u}n}$ (31, 13, 33).
	$\text{दान् } d\bar{a}n^{\bar{u}}$ (39).	$\text{दान् } d\bar{a}n^{\bar{u}}$ (39).
Gen.	$\text{दानकं } d\bar{a}n^{\bar{u}k^u}$ (41, 48).	$\text{दानन् हन्द् } d\bar{a}n^{\bar{u}n} h\bar{a}n\bar{d}^u$ (42).
Loc. 1.	$\text{दानस् षट् } d\bar{a}n^{\bar{u}s} p\bar{y}\bar{a}\bar{t}\bar{h}$, &c. (52, 53).	$\text{दानन् षट् } d\bar{a}n^{\bar{u}n} p\bar{y}\bar{a}\bar{t}\bar{h}$, &c. (52, 53).
Dat. 1.	$\text{दानस् कित् } d\bar{a}n^{\bar{u}s} k\bar{y}u\bar{t}^u$ (54, 55).	$\text{दानन् कित् } d\bar{a}n^{\bar{u}n} k\bar{y}u\bar{t}^u$ (54, 55)
Concom.	$\text{दानस् सूतिन् } d\bar{a}n^{\bar{u}s} s\bar{u}\bar{t}\bar{i}n$ (60).	$\text{दानन् सूतिन् } d\bar{a}n^{\bar{u}n} s\bar{u}\bar{t}\bar{i}n$ (60).
Agent.	$\text{दानन् } d\bar{a}n^{\bar{u}n}$.	$\text{दानव् } d\bar{a}n^{\bar{u}v}$ (20, 31, 56).
Instr.	$\text{दान् सूतिन् } d\bar{a}n^{\bar{u}} s\bar{u}\bar{t}\bar{i}n$ (59).	$\text{दानव् सूतिन् } d\bar{a}n^{\bar{u}v} s\bar{u}\bar{t}\bar{i}n$ (59).
	$\text{दानकि सूतिन् } d\bar{a}n^{\bar{u}ki}$ $s\bar{u}\bar{t}\bar{i}n$ (61).	$\text{दानन् हन्दि सूतिन् } d\bar{a}n^{\bar{u}n} h\bar{a}n\bar{d}\bar{i}$ $s\bar{u}\bar{t}\bar{i}n$ (61).
Loc. 2.	$\text{दान् अन्द्र } d\bar{a}n^{\bar{u}} a\bar{n}\bar{d}\bar{r}^a$ (57).	$\text{दानव् अन्द्र } d\bar{a}n^{\bar{u}v} a\bar{n}\bar{d}\bar{r}^a$ (57).
Dat. 2.	$\text{दान् पुष्य् } d\bar{a}n^{\bar{u}} p\bar{u}\bar{t}\bar{s}\bar{h}\bar{y}$ (63).	$\text{दानव् पुष्य् } d\bar{a}n^{\bar{u}v} p\bar{u}\bar{t}\bar{s}\bar{h}\bar{y}$ (63).
	$\text{दानकि पुष्य् } d\bar{a}n^{\bar{u}ki}$ $p\bar{u}\bar{t}\bar{s}\bar{h}\bar{y}$ (63).	$\text{दानन् हन्दि पुष्य् } d\bar{a}n^{\bar{u}n} h\bar{a}n\bar{d}\bar{i}$ $p\bar{u}\bar{t}\bar{s}\bar{h}\bar{y}$ (63).
Abl.	$\text{दान् निश } d\bar{a}n^{\bar{u}} n\bar{i}\bar{ç}^a$ (65).	$\text{दानव् निश } d\bar{a}n^{\bar{u}v} n\bar{i}\bar{ç}^a$ (65).

Īçvara-kaula gives no rule for forming the agent singular of these nouns. but $\text{दानन् } d\bar{a}n^{\bar{u}n}$ is the correct form.

The following words are optionally declined as if ending in consonants, $\text{गन् } g\bar{a}n\bar{z}^{\bar{u}}$, a leather-worker; $\text{गस् } g\bar{a}s^{\bar{u}}$, a grass-seller; $\text{बाच् } b\bar{a}t\bar{s}^{\bar{u}}$,

people of a house ; हाँज हānz̄, a boatman. Thus, acc. plur. गँजन् gānz̄n or गँजन् gānz̄an, (15).

It must be remembered that ū-mātrā at the end of a word is not pronounced. Before a consonant (as in dān̄v) it is pronounced like a short German ü. It is, also, slightly pronounced in the Instr. Loc. 2, Dat. 2, and Abl. Sing. Before ū-mātrā, a preceding a or ā must be modified to ă or ā̄ respectively (70); e.g., as in दान् dān̄.

SECOND DECLENSION.

Masculine Nouns in उ u-mātrā.

करु kar̄u, a bracelet.

Nom.	करु kar̄u (ii. i. 8).	करि kar̄i (30).
Acc.	करिस् karis (30, 38). करु kar̄u (39).	कर्यन् karyan (12, 30, 38). करि kar̄i (39).
Gen.	कर्युकु karyuk̄u (41, 48).	कर्यन् हन्दि karyan handi (42).
Loc. 1.	करिस् प्यठ् karis pyāth, &c. (52, 53).	कर्यन् प्यठ् karyan pyāth, &c. (52, 53).
Dat. 1.	करिस् कित्तु karis kyut̄u (54, 55).	कर्यन् कित्तु karyan kyut̄u (54, 55).
Concom.	करिस् सूतिन् karis s̄utin (60).	कर्यन् सूतिन् karyan s̄utin (60).
Agent.	करि kar̄i (6, 56).	कर्यौ karyau (56, 80; i. 10).
Instr.	करि सूतिन् kari s̄utin (59). कर्यकि सूतिन् kar̄eki s̄utin (61).	कर्यौ सूतिन् karyau s̄utin (59). कर्यन् हन्दि सूतिन् karyan handi s̄utin (61).
Loc. 2.	करि अन्द्र kari andr̄a (57).	कर्यौ अन्द्र karyau andr̄a (57).
Dat. 2.	करि पुष् kar̄i putshy (63). कर्यकि पुष् kar̄eki putshy (63).	कर्यौ पुष् karyau putshy (63). कर्यन् हन्दि पुष् karyan handi putshy (63).
Abl.	करि निश् kari niç̄a (65).	कर्यौ निश् karyau niç̄a.

[also गुरिस निश् guris niç̄a (in the case of masculine nouns with life).]

Similarly are declined गृग् *gur^u*, a horse; गूरुग् *gūr^u*, a cow-herd; गूलुग् *gūl^u*, a kernel, especially of the singārā; कुलुग् *kul^u*, a tree.

The final *u* becomes *i* (or *y*) throughout, except in the Nominative Singular, (30).

If the penultimate of a masculine noun contains the vowel *ū*, that *ū* becomes *ō* in all cases of the Plural except the nominative. It does not change in the singular, or in the nominative plural, (34).

Thus गूरुग् *gūr^u*, a cowherd; acc. sg. गूरिस् *gūris*; nom. pl. गूरि *gūrⁱ*, but acc. pl. गोर्यन् *gōryan*.

The following words in *u-mātrā* are exceptions, and do not change the *ū* (35).

कसूरुग् *kastūr^u*, the nightingale.

कूटुग् *kūt^u*, a tree-trunk.

चूटुग् *tsūt^u*, an apple.

टूरुग् *tūr^u*, a woman's eating platter.

डूरुग् *dūr^u*, a flower-bed.

नसूरुग् *nastūr^u*, having a deformed nose.

Thus from कसूरुग् *kastūr^u*, acc. pl. कसूर्यन् *kastūryan*.

If a masculine noun ends in *u-mātrā*, and has ओ *ō* in the penultimate, this *ō* becomes *ā* in all cases of the singular except the nominative, and throughout the plural. Moreover, this *ā* is modified to *ā̄* before *i-mātrā*, and in the accusative singular (69, 70). Thus, वोलुग् *wōl^u*, an earring; acc. sg. वालिस् *wālis*; gen. sg., वाल्युकुग् *wālyuk^u* (from मोलुग् *mōl^u*, a father, मालि सन्दुग् *mālⁱ sand^u*); ag. sg. वालि *wālⁱ*; instr. sg. वालि स्तितिन् *wālⁱ sūtin* (here the *i* is not *i-mātrā*, but is fully pronounced); nom. pl. वालि *wālⁱ*; acc. pl. वाल्यन् *wālyan*; ag. pl. वाल्यौ *wālyau*. Similarly are declined मोलुग् *mōl^u*, a father, and बोयुग् *bōy^u*, a brother; also masculine possessive pronouns, such as म्योनुग् *myōn^u*, mine; च्योनुग् *cyōn^u*, mine; सोनुग् *sōn^u*, our.

Thus nom. sg. म्योनु *myōn^u*; acc. sg. म्यानिस् *myānis*; gen. sg. म्यानि सन्दु *myāni sand^u*; ag. sg. म्यानि *myāni*; nom. pl. म्यानि *myāni*; acc. pl. म्यान्यन् *myānyan*; ag. pl. म्यान्यौ *myānyau*; Instr. sg. म्यानि सूतिन् *myāni sūtin*, or म्यानि सन्दि सूतिन् *myāni sandi sūtin*. So also the others (ii. iii. 11 and ff.)

Moreover, whenever, in this declension, the letter *a* or *ā* is followed by *i-mātrā*, or *u-mātrā*, the *a* or *ā* become *a* or *ā* respectively. (ii. i. 70); thus,—

Base पट् *paṭ*, a woollen cloth; nom. sg. पटु *paṭ^u*; ag. sg. पटि *paṭi*; nom. pl. पटि *paṭi*; but, acc. sg. पटिस् *paṭis* (not पटिस् *paṭis*, as in the case of वोलु *wōl^u*); Instr. sg. पटि सूतिन् *paṭi sūtin* (fully pronounced *i*); acc. pl. पयन् *paṭyan*; ag. pl. पयौ *paṭyau*. So also हटु *haṭ^u*, the neck; वनु *vaṇ^u*, the body; सन्दु *sand^u*, suffix of genitive (acc. sg. सन्दिस् *sandis*; ag. sg. सन्दि *sandi*; instr. sg. सन्दि सूतिन् *sandi sūtin*; nom. pl. सन्दि *sandi*; acc. pl. सन्द्यन् *sandyan*; ag. pl. सन्द्यौ *sandyau*): similarly पयुकु *paṭyuk^u* of a woollen cloth; acc. sg. पयकिस् *paṭēkis*; ag. sg. पयकि *paṭyaki*; instr. sg. पयकि सूतिन् *paṭēki sūtin*; nom. pl. पयकि *paṭyaki*; acc. pl. पयक्यन् *paṭēkyan*; ag. pl. पयक्यौ *paṭēkyau*.

Nouns in *u-mātrā*, of three or more syllables, if they have *u* in the penultimate, omit the *u* before *i-mātrā*, and change it to *a* in all other cases except the nominative singular (73, 75); thus:—

गाटुलु *gāṭul^u*, clever; acc. sg. गाटलिस् *gāṭalis*; ag. sg. गाटलि *gāṭli* (pronounced *gāṭ^əli*); instr. sg. गाटलि सूतिन् *gāṭali sūtin*; gen. sg. गाटलि सन्दु *gāṭli sand^u*; nom. pl. गाटलि *gāṭli*; acc. pl. गाटल्यन् *gāṭalyan*; ag. pl. गाटल्यौ *gāṭalyau*.

This does not occur in the case of dissyllables; e.g., from कुलु *kul^u*, a tree; acc. sg. कुलिस् *kulis*, and not कलिस् *kalis*.

The following words in *u-mātrā*, with *u* in the penultimate, change

the penultimate *u* to *a* in all cases except the nominative, and are then declined like nouns of the first declension ending in consonants (74.)

ककुल *kōtshul^u*, a porter.

त्सुतुल *tsōtul^u*, a sodomite.

चकुल *tsakul^u*, circular.

ग्वगुल *gōgul^u*, globular.

वातुल *wātul^u*, a low-caste man.

षतुकु *batuk^u*, a drake.

गगुर् *gagur^u*, a rat.

म्वङ्गुर् *mōngur^u*, a kid.

ककुर् *kōkur^u*, a cock (iv. 1).

कोतुर् *kōtur^u*, a pigeon (iv. 1).

So also words in *र् ru* signifying professions, &c. (iv. 6, 99 and ff.), e.g., खनुर् *sōnur^u*, a goldsmith, मनुर् *manur^u*, a shell worker.

See secondary suffixes No. 39.

Thus,—

Nom. sg. ककुल *kōtshul^u*; acc. sg. ककुलस् *kōtshalas*; gen. sg. ककुलसन्दु *kōtshal^a sandu*; ag. sg. ककुलन् *kōtshalan*; instr. sg. ककुल सूतिन् *kōtshal^a sūtin*; nom. pl. ककुल *kōtshal*; acc. pl. ककुलन् *kōtshalan*; ag. pl. ककुलौ *kōtshalau*.

If a word ending in *u-mātrā* has *yu* or *i* in the penultimate of the nom. sg., it has *i* in the penultimate in all the other cases (ii. i. 76). [These words are spelt indifferently with *yu* or *i* in the nominative, but are always pronounced as if *yu* was written. Thus महनुवु *mahanyuv^u*, or महनिवु *mahaniv^u*, a man, both pronounced *mahanyuv*; ज्युठु *zyuth^u*, or ज़िठु *zith^u*, old, but both pronounced *zyuth*. On the other hand, in other cases, except the nominative, we have only *i*, pronounced as *i*]: thus; ज्युठु *zyuth^u*, old; acc. sg. ज़िठिस् *zithis*; ag. sg. ज़िठि *zithⁱ*; nom. pl. ज़िठि *zithⁱ*; acc. pl. ज़िथ्यन् *zithyan*; ag. pl. ज़िथ्यौ *zithyan*.

Similarly, when the penultimate is *yū*, it becomes *ī* before *i-mātrā* or *is*, and *ē* in other cases, except the nom. sg. (77, 78); thus,—

Nom. sg. चूनु *tsyūn^u*, a wall; acc. sg. चीनिस् *tsīnis*; gen. sg. च॑न्युकु *tsēnyuk^u*; ag. sg. चीनि *tsīnⁱ*; instr. sg. च॑नि स्त॑तिन् *tsēni sūtin* (not *i-mātrā*); nom. pl. चीनि *tsīnⁱ*; acc. pl. च॑न्यन् *tsēnyan*; ag. pl. च॑न्यौ *tsēnyau*.

[The word न्यूलु *nyūlu^u*, blue, however, has *ī* throughout. Thus, gen. sg. नील्युकु *nīlyuk^u*; instr. sg. नीलि स्त॑तिन् *nīli sūtin*; acc. pl. नील्यन् *nīlyan*; ag. pl. नील्यौ *nīlyau*.

So also in यूतु *yyūt^u*, how much; त्युतु *tyūt^u*, so much; यूतु *yūt^u*, this much; change the यू *yū* to *ī* throughout (ii. iii. 27). Thus, यीति *yītiⁱ*, how many (nom. pl.); तीति *tītiⁱ*; इति *itⁱ*, pr. *yītiⁱ*.]

The ऊ *ū* in कूतु *kūt^u*, how many? (ii. iii. 25, 26) becomes ऊँ *ū̄*, in all cases except the nominative singular. In the obl. cases of the plural, it may optionally become ऐ *ai*. Thus—

	SINGULAR.	PLURAL.
Nom.	कूतु <i>kūt^u</i> .	कूति <i>kūtⁱ</i> .
Acc.	कूतिस् <i>kūtis</i> .	कूत्यन् <i>kūtyan</i> or कैत्यन् <i>kaityan</i> .
Ag.	कूति <i>kūtⁱ</i> .	कूत्यौ <i>kūtyau</i> or कैत्यौ <i>kaityau</i> .

Its fem. is कूचू *kūts^ū*.

The word कूँह् *kū̄h*, or काँह् *kā̄h*, a certain person, is declined as a feminine ending in a consonant (ii. iii. 29).

THIRD DECLENSION.

Feminine nouns ending in इ *i-mātrā*, ऊ *ū-mātrā*, or ञ् *ñ*.

पूथि *pūthi*, a book.

(a). Nouns ending in इ *i-mātrā*.

Nom.	पूथि <i>pūthi</i> (ii. i. 9).	पोथ्य <i>pōthē</i> (11, 33).
Acc.	पोथ्य <i>pōthē</i> (21, 33, 38, 40).	पोथ्यन् <i>pōthyan</i> (12, 38).
	पूथि <i>pūthi</i> (39).	पोथ्य <i>pōthē</i> (39).
Gen.	पोथ्य हन्द् <i>pōthē hand^u</i> (42).	पोथ्यन् हन्द् <i>pōthyan hand^u</i> (42).
Loc. 1.	पोथ्य षट् <i>pōthē pyāṭh</i> , &c. (52, 53).	पोथ्यन् षट् <i>pōthyan pyāṭh</i> (52 53).
Dat. 1.	पोथ्य कित्तु <i>pōthē kyut^u</i> (54, 55).	पोथ्यन् कित्तु <i>pōthyan kyut^u</i> (54, 55).
Concom.	पोथ्य सूतिन् <i>pōthē sūtin</i> (60).	पोथ्यन् सूतिन् <i>pōthyan sūtin</i> (60).
Agent.	पोथि <i>pōthi</i> (6, 56).	पोथ्यौ <i>pōthyau</i> (56; i. 4).
Instr.	पोथि सूतिन् <i>pōthi sūtin</i> (33, 59).	पोथ्यौ सूतिन् <i>pōthyau sūtin</i> (59).
	पोथ्य हन्दि सूतिन् <i>pōthē handi sūtin</i> (61).	पोथ्यन् हन्दि सूतिन् <i>pōthyan handi sūtin</i> (61).
Loc. 2.	पोथि अन्द्र <i>pōthi andr^a</i> (57).	पोथ्यौ अन्द्र <i>pōthyau andr^a</i> (57).
Dat. 2.	पोथि पुष् <i>pōthi putshy</i> (63).	पोथ्यौ पुष् <i>pōthyau putshy</i> (33, 63).
	पोथ्य हन्दि पुष् <i>pōthē handi putshy</i> (63).	पोथ्यन् हन्दि पुष् <i>pōthyan handi putshy</i> (63).
Abl.	पोथि निश <i>pōthi niç^a</i> (65).	पोथ्यौ निश <i>pōthyau niç^a</i> (65).

Similarly are declined, जूरि *ñūrⁱ*, a hoof; खीर्ति *khīṭⁱ*, a field; चीर्ति *cīrⁱ*, a lottery ticket.

If the penultimate of a feminine word contains the vowel *ū*, that *ū* becomes *ō* in all cases except the nominative singular. Thus पूथि *pūthi* a book; nom. pl. पोथ्य *pōthē* (33).

So also a penultimate *i* becomes a *ē* in the same circumstance. Thus खीति *khētī*, a field; nom. pl. खेत्य *khētē*. The word चीरि *cīri*, a lottery-ticket or slip, does not, however, change its long *i*, and its nom. pl. is चीर्य *cīrē* (33).

(b). Nouns ending in ऊ *ū-mātrā*.

कूरू *kūrū*, a girl.

Nom.	कूरू <i>kūrū</i> (ii. i. 9).	कोर्य <i>kōrē</i> (11, 30, 33).
Acc.	कोर्य <i>kōrē</i> (21, 33, 38, 40).	कोर्यन् <i>kōryan</i> (12, 30, 33, 38).
	कूरू <i>kūrū</i> (39).	कोर्य <i>kōrē</i> (39).
Gen.	कोर्य हन्दि <i>kōrē handi</i> (42).	कोर्यन् हन्दि <i>kōryan handi</i> .
Loc. 1.	कोर्य एठ <i>kōrē pyāṭh</i> , &c. (52, 53).	कोर्यन् एठ <i>kōryan pyāṭh</i> , &c. (52, 53).
Dat. 1.	कोर्य कितु <i>kōrē kyut</i> (54, 55).	कोर्यन् कितु <i>kōryan kyut</i> (54, 55).
Concom.	कोर्य सूतिन् <i>kōrē sūtin</i> (60).	कोर्यन् सूतिन् <i>kōryan sūtin</i> (60).
Agent.	कोरि <i>kōri</i> (6, 56).	कोर्यौ <i>kōryau</i> (56, 30; i. 4).
Instr.	कोरि सूतिन् <i>kōri sūtin</i> (6, 30, 59).	कोर्यौ सूतिन् <i>kōryau sūtin</i> (33, 59).
	कोर्य हन्दि सूतिन् <i>kōrē handi sūtin</i> (61).	कोर्यन् हन्दि सूतिन् <i>kōryan handi sūtin</i> (61).
Loc. 2.	कोरि अन्द्र <i>kōri andr</i> (57).	कोर्यौ अन्द्र <i>kōryau andr</i> (57).
Dat. 2.	कोरि पुष् <i>kōri putshy</i> (63).	कोर्यौ पुष् <i>kōryau putshy</i> (63).
	कोर्य हन्दि पुष् <i>kōrē handi putshy</i> (63).	कोर्यन् हन्दि पुष् <i>kōryan handi putshy</i> (63).
Abl.	कोरि निश <i>kōri niṣ</i> (65).	कोर्यौ निश <i>kōryau niṣ</i> (65).

Similarly are declined पट् $paṭṭ̄$, a tablet; हट् $haṭṭ̄$, wood; काठ् $kāṭṭ̄$, a stalk, especially the non-edible part of asparagus, sugarcane, &c.; बड् $baḍḍ̄$, a great woman; तञ्ज् $taññ̄$ (or तञ् $tañ$) a slender woman; लण्ड् $laṇḍḍ̄$, a branch.

The final $ū$ - becomes i (or y) throughout, except in the nom. sg. (30).

All nouns of this declension ending in ट् $ṭ̄$, ठ् $ṭh̄$, or ड् $ḍ̄$, change the consonant to the corresponding palatal, in all cases except the nominative singular. Thus—

Nom. sing.	Nom. pl.
पट् $paṭṭ̄$.	पच्च $pacč̄$.
काठ् $kāṭṭ̄$.	काच्च $kācch̄$.
बड् $baḍḍ̄$.	बच्च $bacč̄$.

This change only occurs when the word ends in $ū$ - $mātrā$ (22). It does not occur when it ends in a consonant (26).

If the penultimate of a feminine word contains the vowel $ū$, that $ū$ becomes $ō$ in all cases except the nom. singular, thus कूर् $kūr̄$, a girl, nom. pl. कोर्य $kōr̄$ (33).

The following are exceptions and do not change the $ū$ (35). तूर् $tūr̄$ cold; दूर् $dūr̄$, a lane; मूर् $mūr̄$, a twig. Thus from तूर् $tūr̄$; nom. pl. तूर्य $tūr̄$.

So also a penultimate $ī$ becomes $ē$ in the same circumstances. Thus, सीर् $sīr̄$, a brick, nom. pl. सेर्य $sēr̄$. The following words (33) however, do not change,—

गीर् $gīr̄$, red-chalk.	Nom. pl. गीर्य $gīr̄$.
गीद् $gīd̄$, child's excrement.	गीच्च $gīd̄$.
टीठ् $tīṭṭ̄$, pride.	टीच्च $tīcch̄$ (22).
टीर् $tīr̄$, cold-boiled-rice-pudding.	टीर्य $tīr̄$.
पीर् $pīr̄$, a table.	पीर्य $pīr̄$.

Whenever in this declension *ū-mātrā* is preceded by *a* or *ā*, the *a* or *ā* become modified to *a* or *ā* respectively (70). Thus,

Base पट् *paṭ*, a tablet; nom. sg. पट् *paṭ̄*, but acc. sg. पच्य *pacyě*; ag. sg. पचि *paci* (*i* fully pronounced,—not *i-mātrā*); nom. pl. पच्य *pacě*; acc. pl. पचन् *pacyan*; ag. pl. पच्यौ *pacyau*.

So,—Base माज् *māj*, a mother; nom. sg. माज् *māj̄*; but acc. sg. माञ्च *māñč*.

Again; Base, काठ् *kāṭh*, wood; nom. sg. काठ् *kāṭh̄*; acc. sg. काञ्च *kāñč*.

(c). Nouns ending in ज् *ñ*.

Similarly are declined all feminine nouns in ज् *ñ*, thus म्याञ् *myāñ*, mine (fem.).

	SINGULAR.	PLURAL.
Nom.	म्याञ् <i>myāñ</i> .	म्याञ्च <i>myāñč</i> .
Acc.	म्याञ्च <i>myāñč</i> .	म्याञ्चन् <i>myāñčan</i> .
Ag.	म्याञ्चि <i>myāñči</i> .	म्याञ्च्यौ <i>myāñčyau</i> .

The vowel is only modified in the nom. sing. So also चाञ् *cyāñ* thine (fem.); साञ् *sāñ*, our (fem.) (ii. iii. ll and ff).

As the semivowel य *ya* cannot, as a rule, immediately follow च् *ts*, क् *tsh*, or ज् *z*, when a noun ends in च् *ts̄*, क् *tsh̄*, or ज् *z̄*, the य *ya* is elided in declension. Thus मच्च *mats̄*, mad, (feminine): nom. pl. मच्च *mats̄^a*, not मच्य *mats̄č*. कक्क *kwatsh̄*, a small bag: pl. कक्क *kōts̄^a*. व्वर्ज्ज *wōr̄^az̄^a*, a woman who has married twice, pl. व्वर्ज्ज *wōr̄^az̄^a*. (iv. 51).

The य *ya* is, however, retained in the singular. Thus the acc. sg. is मच्य *mats̄č*, कक्क *kōtsh̄č*, and व्वर्ज्य *wōr̄^az̄č*.

FOURTH DECLENSION.

Nouns ending in अ a, or a consonant.

(a). Nouns ending in अ a

बय्ज बॆँॆ, a sister.

Nom.	बय्ज बॆँॆ (ii. i. 1).	बय्ज बॆँॆ (1).
Acc.	बय्ज बॆँॆ (38, 40, 39).	बय्जन् बॆँॆन (38). बय्ज बॆँॆ (39).
Gen.	बय्ज हॆन्द् बॆँॆ हॆन्द् ^u (42).	बय्जन् हॆन्द् बॆँॆन हॆन्द् ^u (42).
Loc. 1.	बय्ज षट् बॆँॆ षट् (52, 53).	बय्जन् षट् बॆँॆन षट्, &c. (52, 53).
Dat. 1.	बय्ज कित् बॆँॆ कित् ^u (54, 55).	बय्जन् कित् बॆँॆन कित् ^u (54, 55).
Concom.	बय्ज सॆत्तिन् बॆँॆ सॆत्तिन् (60).	बय्जन् सॆत्तिन् बॆँॆन सॆत्तिन् (60).
Agent.	बय्जि बॆँॆ (56; i. 4).	बय्जौ बॆँॆन (56, i. 4).
Instr.	बय्जि सॆत्तिन् बॆँॆ सॆत्तिन् (59).	बय्जौ सॆत्तिन् बॆँॆन सॆत्तिन् (59).
	बय्ज हॆन्दि सॆत्तिन् बॆँॆ हॆन्दि सॆत्तिन् (61).	बय्जन् हॆन्दि सॆत्तिन् बॆँॆन हॆन्दि सॆत्तिन् (61).
Loc. 2.	बय्जि अॆन्द् बॆँॆ अॆन्द् ^a (57).	बय्जौ अॆन्द् बॆँॆन अॆन्द् ^a (57).
Dat. 2.	बय्जि षट् बॆँॆ षट् (63).	बय्जौ षट् बॆँॆन षट् (63).
	बय्ज हॆन्दि षट् बॆँॆ हॆन्दि षट्.	बय्जन् हॆन्दि षट् बॆँॆन हॆन्दि षट् (63).
Abl.	बय्जि निष् बॆँॆ निष् ^a (65).	बय्जौ निष् बॆँॆन निष् ^a (65).

(b). Nouns ending in a consonant.

माल् *māl*, a garland.

Nom.	माल् <i>māl</i> (ii. i. 10).	माल <i>māl^a</i> (11).
Acc.	मालि <i>māli</i> (37, 38, 40).	मालन् <i>mālan</i> (12, 38).
	माल् <i>māl</i> (39).	माल <i>māl^a</i> (39).
Gen.	मालि हन्द् <i>māli haṅd^u</i> (42).	मालन् हन्द् <i>mālan haṅd^u</i> (42).
Loc. 1.	मालि षट् <i>māli pyāṭh</i> , &c., (52, 53).	मालन् षट् <i>mālan pyāṭh</i> , &c., (52, 53).
Dat. 1.	मालि कित् <i>māli kyut^u</i> (54, 55).	मालन् कित् <i>mālan kyut^u</i> .
Concom.	मालि सूतिन् <i>māli sūtin</i> (60).	मालन् सूतिन् <i>mālan sūtin</i> (60).
Agent.	मालि <i>māli</i> (56).	मालौ <i>mālau</i> (56).
Instr.	मालि सूतिन् <i>māli sūtin</i> (59).	मालौ सूतिन् <i>mālau sūtin</i> (59).
	मालि हन्दि सूतिन् <i>māli handi sūtin</i> (61).	मालन् हन्दि सूतिन् <i>mālan handi sūtin</i> (61).
Loc. 2	मालि अन्द्र <i>māli andr^a</i> (57).	मालौ अन्द्र <i>mālau andr^a</i> (57).
Dat. 2	मालि पुष् <i>māli putshy</i> (63).	मालौ पुष् <i>mālau putshy</i> (63).
	मालि हन्दि पुष् <i>māli handi putshy</i> (63).	मालन् हन्दि पुष् <i>mālan handi putshy</i> (63).
Abl.	मालि निश <i>māli niṣ^a</i> (65).	मालौ निश <i>mālau niṣ^a</i> (65).

Similarly are declined क्रक् *krak*, a loud noise; नारिज् *nārij*, a conduit; जंग् *zang*, a thigh.

Note that when a noun ends in क् *k*, च् *c*, च् *ts*, ट् *t*, त् *t* or प् *p*, these letters are aspirated in the nom. sing. (66, 67) ; thus—

	Nom. sg.	but Nom. pl.
क्रक् <i>krak</i> , a loud noise.	क्रक् <i>krākḥ</i> .	क्रक <i>krak^a</i> .
रच् <i>rats</i> , abrus precativus.	रच् <i>rātsh</i> .	रच <i>rats^a</i> .
रट्च् <i>rts</i> , a sub-caste.	रट्च् <i>rtsh</i> .	रट्च् <i>rts^a</i> .
नट् <i>nat</i> , trembling.	नट् <i>nāth</i> .	नट <i>nat^a</i> .
वत् <i>wat</i> , a road.	वत् <i>wāth</i> .	वत <i>wat^a</i> .
चाप् <i>tsāp</i> , food.	चाप् <i>tsāph</i> .	चाप <i>tsāp^a</i> .

The aspiration, being at the end of a word, is barely audible, but it affects the preceding vowel. It only occurs in the nominative singular.

This aspiration does not occur if a final त् *t* or च् *ts* forms part (either the first or second member) of a compound consonant (even when a short *a* is inserted to aid pronunciation) (68) : thus ;—

	Nom. sg.
बत्च् <i>bat^ac</i> , a duck.	बत्च् <i>bat^ac</i> (elsewhere spelled बत्चू <i>bat^ac^w</i> , see p. 32).
ब्वक्च् <i>bök^ats</i> , a female puppy. ¹	ब्वक्च् <i>bök^ats</i> .
मक्च् <i>mak^ats</i> , an axe.	मक्च् <i>mak^ats</i> .
नस्त् <i>nast</i> , nose.	नस्त् <i>nast</i> .

Other compounds are, however, aspirated. Thus,—

	Nom. sg.	Nom. pl.
रेम्प् <i>rēmp</i> , a little.	रेम्प् <i>rēmph</i> .	रेम्प <i>rēmp^a</i> .
चाम्प् <i>tsāmp</i> , consolation.	चाम्प् <i>tsāmph</i> .	चाम्प <i>tsāmp^a</i> .

The word ज़ाम् *zām*, a husband's sister, is irregular (71). In all cases, except the nominative singular, it becomes ज़ोम् *zōm*, and drops every vowel in the terminations. Thus ; acc. sg. ज़ोम् *zōm* ; ag. sg.

¹ So Içvara-kaula. Mr. H. Knowles informs me that this word means the young of any animal.

जोम् *zōm*; nom. pl. जोम् *zōm*; acc. pl. जोम्न् *zōmⁿ*; ag. pl. जोम्ब् *zōm^v*; instr. sg. जोम् स्तितिन् *zōm sūtin*; gen. sg. जोम् हन्दु *zōm haṇḍ^u*, &c.

The word मूष् *mūṣ* (ii. iii. 28), a buffalo-cow, changes ज *ū* to *ai* in all cases except the nom. sg., thus—

	SINGULAR.	PLURAL.
Nom.	मूष् <i>mūṣ</i> .	मैष <i>maīṣ^a</i> .
Acc.	मैषि <i>maīṣi</i> .	मैषन् <i>maīṣan</i> .
Ag.	मैषि <i>maīṣi</i> .	मैषौ <i>maīṣau</i> .

The word कूह् *kūh* or काह् *kāh*, any one, some one, though of both genders, is always declined as a feminine, in the sg. number. It changes ज *ū* and आ *ā* to ऐ *ai* and ह् *h* to स् *s* in all cases except the nom. sg. (ii. iii. 29). It becomes केन्च् *kēnts* in the plural (ii. iii. 30) and is then declined as a masculine.

Thus,—

	SINGULAR.	PLURAL.
Nom.	कूह् <i>kūh</i> , काह् <i>kāh</i> .	केन्च् <i>kēnts</i> .
Acc.	कैसि <i>kaīsi</i> .	केन्च्न् <i>kēntsⁿ</i> .
Ag.	कैसि <i>kaīsi</i> .	केन्चौ <i>kēnts^{au}</i> .

(c). Irregular Feminine Nouns, ending in Consonants.

रात् *rāt*, night.

Nom.	राथ् <i>rāth</i> (ii. i. 10, 66).	राच् <i>rāts̄</i> ^u (16, 23).
Acc.	राच् <i>rāts̄</i> ^u (16, 23, 38,	राच्न् <i>rāts̄</i> ^{un} (14, 16, 23, 38).
	40).	
	राथ् <i>rāth</i> (39).	राच् <i>rāts̄</i> ^u (39).
Gen.	राच् हन्द् <i>rāts̄</i> ^u <i>hand</i> ^u	राच्न् हन्द् <i>rāts̄</i> ^{un} <i>hand</i> ^u (42).
	(42).	
Loc. 1.	राच् मज्ज <i>rāts̄</i> ^u <i>manz</i> ,	राच्न् मज्ज <i>rāts̄</i> ^{un} <i>manz</i> , &c. (52,
	&c. (52, 53).	53).
Dat. 1.	राच् कित् <i>rāts̄</i> ^u <i>kyut</i> ^u	राच्न् कित् <i>rāts̄</i> ^{un} <i>kyut</i> ^u (54, 55)
	(54, 55).	
Concom.	राच् स्रतिन् <i>rāts̄</i> ^u <i>sūtin</i>	राच्न् स्रतिन् <i>rāts̄</i> ^{un} <i>sūtin</i> .
	(60).	
Agent.	राच् <i>rāts̄</i> ^u (7, 17).	राच्व <i>rāts̄</i> ^{uv} (20, 56).
Instr.	राच् स्रतिन् <i>rāts̄</i> ^u <i>sūtin</i>	राच्व स्रतिन् <i>rāts̄</i> ^{uv} <i>sūtin</i> (59).
	(59).	
	राच् हन्दि स्रतिन् <i>rāts̄</i> ^u	राच्न् हन्दि स्रतिन् <i>rāts̄</i> ^{un} <i>handi</i>
	<i>handi sūtin</i> (61).	<i>sūtin</i> (61).
Loc. 2.	राच् अन्द्र <i>rāts̄</i> ^u <i>andr</i> ^o	राच्व अन्द्र <i>rāts̄</i> ^{uv} <i>andr</i> ^o .
	(57).	
Dat. 2.	राच् पुष् <i>rāts̄</i> ^u <i>putshy</i>	राच्व पुष् <i>rāts̄</i> ^{uv} <i>putshy</i> (63).
	(63).	
	राच् हन्दि पुष् <i>rāts̄</i> ^u	राच्न् हन्दि पुष् <i>rāts̄</i> ^{un} <i>handi</i>
	<i>handi putshy</i> (63).	<i>putshy</i> (63).
Abl.	राच् निष् <i>rāts̄</i> ^u <i>niç</i> ^o	राच्व निष् <i>rāts̄</i> ^{uv} <i>niç</i> ^o (65).
	(65).	

This group of irregular nouns consists of most feminine nouns in त् *t*, थ् *th*, द् *d*, न् *n*, ह् *h*, and certain nouns in ल् *l*. In all these cases the final consonant is changed as follows :—

त् <i>t</i>	becomes	च् <i>ts</i>
थ् <i>th</i>		क्त् <i>tsh</i>
द् <i>d</i>		ज् <i>z</i>
न् <i>n</i>		ञ् <i>ñ</i>
ह् <i>h</i>		श् <i>ç</i>
ल् <i>l</i>		ज् <i>j</i>

e.g., रात् <i>rāt</i> , night ;	Nom. pl.	राच् <i>rāts^u</i> (23, 14, 16).
कथ् <i>kōth</i> , a hank ;		क्त् <i>kwatsh^u</i> (23, 14, 16).
ग्रन्द् <i>grand</i> , a counting ;		पज् <i>granz^u</i> (23, 14, 16).
ईरन् <i>yīran</i> , an anvil ;		ईरञ् <i>īrañ^u</i> (23, 14, 16).
काह् <i>kāh</i> , eleventh lunar day ;		काश् <i>kāç^u</i> (19, 14, 16).
वाल् <i>wāl</i> , a hole ;		वाज् <i>wāj^u</i> (27, 14, 16).

Other examples are सत् *sat*, hope ; हान् *hān*, loss ; चामन् *tsāman*, cheese.

The words in ल् *l* which follow this declension are वाल् *wāl*, a hole (as that of a serpent) ; साल् *sāl*, a wife's sister ; जाल् *zāl*, a net ; कल् *kal*, thought, consideration ; and हाल् *hāl*, a house, a hall (27, 28). The word हाल् *hāl* when it is at the end of a *masculine* compound is, however, declined regularly ; thus चाटहालम् अन्दर् *tsātahālas andar* (not चाटहाज् अन्दर् *tsātahāj^u andar*,) in the school-house, because चाटहाल् *tsātahāl* is *masculine* (28). The words कुण्डल् *kunḍal*, a kind of cup (especially the cup of a portable stove), and कर्तल् *kartal* a sword, may optionally be regular. Thus कुण्डज् सृतिन् *kunḍaj^u sṛtin* or कुण्डलि सृतिन् *kunḍali sṛtin*, by the cup, (29).

EXCEPTIONS. The following nouns are however declined regularly (24, 25) :—

वत् *wat*, a road.

लत् *lat*, a kick.

दत् *dat*, a clod.

थ्वत् *thōt*, an impediment.

चत् *tsōt*, the anus.

चिन्त् *tsitt*, a sprain.

चैत् *tsēt*, tumbling head over heels.

गत् *g^ot*, a rise in a river, a swift flood.

पौत् *pīt*, a trifle.

तेत् *tōt*, a beak.

कथ् *kāth*, a story.

व्यथ् *vyāth*, the river Jhelum.

खन् *khōn*, the elbow.

तन् *tan*, the body.

नान् *nān*, the navel.

सन् *sōn*, a co-wife.

हन् *han*, a little.

बन् *ban*, a heap, pile.

Thus वति सूतिन् *wati sūtin*, not वच्च सूतिन् *wat^s sūtin*.

It must be remembered that the *ū-mātrā* modifies a preceding *a* to *ā*, and *ā* to *ā̄* (71). When final it is not pronounced. When it precedes a consonant it is pronounced like a short German *ü*. Thus राच्च्व् *rāts^uv* is pronounced something like, German, *rōtsüv*.

It must also be remembered that words ending in *t* form the nominative singular in *th* (66). Thus the nom. sg. of रात् *rāt*, night, is राथ् *rāth*, and of वत् *wat*, a road, is वथ् *wath*.

The words यड् *yad*, belly; गाव् *gāv*, a cow; थर् *thar*, the back; कड्

kōṭh, a fragrant root, *Aucklandia Costus*; वड् *wad*, discount; are similarly declined, except that they do not change their final consonant. Thus यड् स्रतिन् *yad̄^u s̄utin*, by the belly (7). Nom. pl. यड् *yad̄^u* (17).

The words खार् *khār*, an ass's load, a certain measure; मार *mār*, the name of a river; सार *sār*, a cross-beam, for strengthening; राग् *rāḡ*, stock-in-trade; follow the same rule. *E.g.*, nom. pl. खार् *khār̄^u* (18). [*Sūtra* 18, apparently only refers to the plural. But the singular follows the same rule, *e.g.*, खार् स्रतिन् *khār̄^u s̄utin*, by the measure].

The word गाव् *gāv*, abovementioned, changes its *ā* to *ō* in all cases except the nom. sg. (72); thus, acc. sg. गोव् *gōv̄^u*; ag. sg. गोव् *gōv̄^u*; nom. pl. गोव् *gōv̄^u*; acc. pl. गोवन् *gōv̄^un*; ag. pl. गोव्व् *gōv̄^uv*.

E. Composition and Concordance.

Īçvara-kaula, in his *Kāçmīra-çabdāmṛta*, treats of the two subjects forming the title of this section, in the *Samāsa-prakriyā*, the third portion of his grammar. He treats an adjective in concord with a noun as an example of a *karmadhāraya*, or adjectival compound. Really, as will be seen, it is not a compound at all, but an instance of syntactical agreement. Just as *bonus homo*, in Latin means a good man, and *boni hominis*, of a good man, so बड् लर̄^u, in Kāçmīrī means a large house, and *baji lari pyath^a*, means from a great house.

In the case of all compounds and concordances the postposition denoting the case is omitted after every member of the compound, except the last, but each member is inflected as if to receive the postposition (iii. 2). Thus, इत्तु गुर् *chat̄^u gur̄^u* means, a white horse. The instrumental plural of इत्तु *chat̄^u* is इत्यौ स्रतिन् *chatyau s̄utin*, and of गुर् *gur̄^u* is गुयौ स्रतिन् *guryau s̄utin*, but the instrumental plural of इत्तु गुर् *chat̄^u gur̄^u*, is इत्यौ गुयौ स्रतिन् *chatyau guryau s̄utin*, not इत्यौ स्रतिन् गुयौ स्रतिन् *chatyau s̄utin guryau s̄utin*, by white horses. When there is no postposition these remarks, of course, do not apply. Thus the accusative singular is इतिस् गुरिस् *chatis guris*, and the nom. pl. is इति गुरि *chat̄ⁱ guri*.

Karmadhāraya or adjectival compounds are expressed in Kāçmīrī by an adjective agreeing with its substantive in gender, number and case. The above rule about postpositions must be applied. Thus बड् द्यार् *baḍ^u dyār* (masc.), great wealth; बद्यन् द्यारन् छुद् जेनान् *badyan dyāran chuh zēnān*, he is earning great wealth (acc. pl.); म्वचि च्चि स्रतिन् *mōci tsōci sūtin*, by a thick (म्वट् *moṭ^u*) cake (चट् *tswat^u*, fem.); चिचि कोरि पुष् *trichi kōri putshy*, for a clever (च्युष् *tryukh^u*, fem. चिक् *trich^u*) girl (कूर *kūr^u*); बजि लरि यठ *baji lari pyāth^a* from the big (बड् *baḍ^u*) house (लर *lar^u*); बज्य प्रञ्ज हन्दु *bajë granz^u hand^u*, of the big counting (यन्द *grand*); बडिस् गुरिस् यठ *baḍis guris pyāth*, on the great horse (गुर *gur^u*). And so on.

In **Copulative** (*dvandva*) compounds each member of the compound is declined separately, the above rule as to post-positions being observed. Thus, base ताप् *tāp*, light (masc.); गट *gaṭ^a*, darkness (fem.). The nom. sg. of ताप् *tāp* is ताफ् *tāph* and the instr. sg. is ताप स्रतिन् *tāp^a sūtin*. So from गट *gaṭ^a*, the nom. sg. is गट *gaṭ^a*, and the instr. sg. गटि स्रतिन् *gaṭi sūtin*. The compound noun, 'light and darkness' is nom. sg. ताफ् गट *tāph-gaṭ^a*; instr. sg. ताप-गटि स्रतिन् *tāp^a-gaṭi sūtin*, and so on. Again वार *wār^u* (fem.) is a garden; कुल *kul^u* (masc.) is a tree; फल *phal* (masc.) is fruit; and जल *zal* (masc.) is water. Making these into a copulative compound we have in the dative sg. वारि-कुलि-फल-जल पुष् *wāri-kuli-phal^a-zal^a putshy*, for the garden, the tree, the fruit, and the water. Sometimes each member is put in the plural, the whole collective idea being plural though each member of the compound is properly in the singular. Thus माज *māj^u*, a mother, nom. pl. माज्य *māj^ë*; कूर *kūr^u*, a daughter, nom. pl. कोर्य *kōr^ë*. Hence माज्य-कोर्य *māj^ë-kōr^ë*, mother and daughter. So मालि पुथर् *mālⁱ-puth^{ar}*, father and son (मोल *mōl^u*, a father; पुथर् *puth^{ar}*, a son); हश्-नवष *haç^a-nōç^a*, mother-in-law (हश् *haç*) daughter-in-law (नवष *nōç*); जोम्-काकज *zōm-kākañ^ë*, husband's sister (जाम् *zām*) and brother's wife (काकज् *kākañ^ë*); पच्य-कूच्य *pac^ë-kūc^ë*, board (पट *paṭ^u*) and wood (कूट *kūt^u*).

In **Tatpuruṣa** or appositional compounds, the first member usually takes the form which the word adopts in the agent, the न् *n* of the agent of the 1st declension, being dropped. We may also say that the first member of the compound is put in the genitive, the post-position being dropped, and *y* being changed to *i* (iii. 5).

Thus, आकि-खश् *ṣrāki-khaç*, the cut of a knife (आख् *ṣrākh*, fem.).

टोपि-फल् *tōpi-phal^u*, the border of a cap (टूपि *tūpⁱ*, fem.).

सर्प-बय स्तितिन् *sar^ap^a-bay^a sūtin*, by the fear (बय *bay^a*, masc.) of a snake (सर्फ् *sar^aph*, masc.).

राज-न्यचिवि पुश् *rāz^a-nēcivi putshy*, for the son (न्यचुव् *nēc^{yuv^u}*) of the king (राज *rāz^a*).

बट-कोर्य हन्दु *baṭ^a-kōrē hand^u*, of the daughter (कूर् *kūr^u*) of the brāhmaṇa (बट *baṭ^a*).

खन-डब अन् *sōn^a-ḍab^a an*, bring the box (डब *ḍab^a*, masc.) of gold (खन् *sōn*, masc.), *i.e.*, the gold box.

म्यचि-कतु थव् *mětsi-phot^u thav*, put down a basket (कतु *phot^u* masc.) (full) of earth (म्यच् *myats^u*).

Irregular formations.

1. When the word पोञ्जु *pōñ^u*, water, forms the second member of one of these compounds, it becomes वोञ्जु *wōñ^u* (iii. 6). Thus,—

गंग-वोञ्जु *gang^a-wōñ^u*, the water of the Ganges.

व्यथ-वोञ्जु *vyath^a-wōñ^u*, the water of the Jhelum.

शीन-वोञ्जु *ṣin^a-wōñ^u*, snow-water.

वुग-वोञ्जु *wug^a-wōñ^u*, flood-water.

मार्ह-वोञ्जु *mār^u-wōñ^u*, the water of the Mār [see p. 67].

क्रीरि-वोञ्जु *krīrⁱ-wōñ^u*, well (कूर *kryūr^u*, masc.) water.

रूद-वोञ्जु *rūd^a-wōñ^u*, rain-water.

नाग-वोञ्जु *nāg^a-wōñ^u*, spring-water.

2. The words पौञ्ज् *pōñ^u*, water, दाञ्ज् *dāñĕ* (masc.) rice, वोञ्ज् *wōñ^u*, a merchant, and others, become पां *pā*, दां *dā*, and वां *wā* respectively, when (iii. 7, 8) they are first members of one of these compounds.

Thus,—

पां-वख् *pā-trākh*, a measure ($4\frac{3}{4}$ sērs) of water.

पां-नट् *pā-naṭ^u*, a water-bucket.

दां-खार् *dā-khār*, a measure (16 *trākhs*) of rice.

दां-फत् *dā-phoṭ^u*, a basket (full) of rice.

वां-यल् *wā-dyaḷ^u*, the merchant's straw.

वां-कूर् *wā-kūr^u*, the merchant's daughter.

3. The प *p* of the word पथर् *paṭh^{ar}*, a leaf, becomes व *w* in masculine compounds (iii. 9). Thus,—

बोजि-वथर् *bōñi-waṭh^{ar}*, plane-tree-leaves.

पोष-वथर् *pōṣ^a-waṭh^{ar}*, a flower-petal.

ख्यल्ल-वथर् *khyalla^a-waṭh^{ar}*, a leaf of the lotus-grass.

हाक-वथर् *hāk^a-waṭh^{ar}*, spinach-leaves.

When, however, the compound is feminine, the word पथर् *paṭh^{ar}*, becomes पत्र् *paṭ^{ar}*. Thus

मुजि-पत्र् *muji-paṭ^{ar}* (fem.), a radish-leaf.

ग्वग्जि-पत्र् *gōg^aji-paṭ^{ar}* (fem.), a turnip-leaf.

4. The word चट् *ṭswaṭ^u*, a cake (fem.), is restricted in composition to cakes made of grain (iii. 12). Thus

त्वम्ल-चट् *tōm^ala-ṭswaṭ^u*, rice-cake.

कन्क-चट् *kan^aka-ṭswaṭ^u*, wheat-cake.

बुष्कि-चट् *wuṣki-ṭswaṭ^u*, barley-cake.

If not made of grain, the word म्वण्ड *mwaṇḍ^u*, must be substituted.

Thus

ठूल-म्वड् *thūl^o-mwand^ū*, egg-cake.

नदुरि-म्वड् *naḍ^{ar}i-mwand^ū*, lotus-stalk-cake.

चामञ्ज-म्वड् *tsāmañ^ū-mwand^ū* (also written, चामञ्ज *tsāmañ-*), cheese-cake.

अद्रक-म्वड् *adrak-mwand^ū*, ginger-cake [apparently irregular].

The masculine form म्वड् *mond^u*, can, however, be used for grain cakes, thus

त्वम्ल-म्वड् *tōml^o-mond^u*, rice-cake, (त्वम्ल *tōmul*, rice).

अब-म्वड् *ab^o-mond^u*, a cake of parched meal.

Bahu-vrīhi or relative compounds are similarly formed. When formed of an adjective and a substantive, the adjective is usually put last (iii. 13). Examples are

यड-बड् *yad^o-baḍ^u* (not यड्-बड् *yad^ū-baḍ^ū*, as we might expect), big-bellied, Skr. *brhad-udara*, quasi *udara-brhat*.

दारि-ज्युठ् *dāri-zyūṭh^u*, long (ज्युठ् *zyūṭh^u*) bearded (दार् *dār^ū*, fem., a beard).

कन-चट् *kan^o-tsoṭ^u* having the ear (कन् *kan*, masc.) cut (चट् *tsoṭ^u*).

हृनि-बुथ् *hūnⁱ-buth^u*, dog (हृन् *hūn^u*, a dog) faced (बुथ् *buth^u*, a face).

When one member of the compound is a numeral, it is put first, thus

दु-वहर् *du-wahar^u*, occurring every two years.

सत-बोचु *sat^o-bōts^u*, having a family of seven.

पाँच-घतुर् *pāñ^o-potur*, having five sons.

Alliterative compounds (which are always feminine) are also classed as *bahu-vrīhis* by Īçvara-kaula (iii. 14); thus

इल-इल *thöl^o-thöl*, mutual pushing with horns.

टप-टफ् *ṭap^o-ṭāph*, mutual kicking.

ठूक ठूख् *ṭhūk^o-ṭhūkh*, mutual pushing with horns.

चप-चफ् *cap^o-cāph*, tooth against tooth.

When an adjective is used as an adverb, its form is not changed (v. 5). It stands in the masculine singular.

Thus,—

गव्बु गव्बु चुह् पकान् *gob^u gob^u chuh pakān*, he is going slowly.

चतुर (or चतुर् चतुर्) खवान चुह् *tsatur* (or *tsatur tsatur*) *khyawān chuh*, he is eating quickly.

ल्वतु करान् चुह् *lot^u karān chuh*, he is doing slowly.

F. Numerals.

The following are the Kāçmīrī numerals from one to ten millions, as written down for me by my Paṇḍit. They differ in several respects from those given by Wade.

CARDINALS.

ORDINALS.

1 अक् <i>ākḥ</i> .	अक्युम् <i>akyum^u</i> or गवडङ्गक <i>gōdañuk^u</i> .
2 ज्ह् <i>z^h</i> .	द्वयुम् <i>dōyum^u</i> .
3 त्रिह् <i>trih</i> or त्रह् <i>trēh</i> .	त्रयुम् <i>trēyum^u</i> .
4 चोर् <i>tsōr</i> .	चतुर्थुम् <i>tsūryum^u</i> .
5 पाञ्च <i>pānts</i> or पाञ्च <i>pānts</i> .	पञ्चुम् <i>pāntsyum^u</i> .
6 षह् <i>ṣah</i> .	षयुम् <i>ṣayum^u</i> .
7 सथ् <i>sāth</i> .	सत्युम् <i>satyum^u</i> .
8 ऐठ् <i>aīṭh</i> .	ऐथ्युम् <i>aīthyum^u</i> .
9 नव् <i>nav</i> .	नव्युम् <i>navyum^u</i> .
10 दह् <i>dah</i> .	दह्युम् <i>dahyum^u</i> .
11 काह् <i>kāh</i> .	काह्युम् <i>kāhyum^u</i> .
12 बाह् <i>bāh</i> .	बाह्युम् <i>bāhyum^u</i> .
13 त्रुवाह् <i>truwāh</i> .	त्रुवाह्युम् <i>truwāhyum^u</i> .
14 चदाह् <i>tsōdāh</i> .	चदाह्युम् <i>tsōdāhyum^u</i> .
15 पन्दाह् <i>pandāh</i> .	पन्दाह्युम् <i>pandāhyum^u</i> .

16 पुराह् <i>ṣurāh.</i>	पुराह्यम् <i>ṣurāhyum^u.</i>
17 सदाह् <i>sadāh.</i>	सदाह्यम् <i>sadāhyum^u.</i>
18 अरदाह् <i>aradāh.</i>	अरदाह्यम् <i>aradāhyum^u.</i>
19 कुनवुह् <i>kunawuh.</i>	कुनवुह्यम् <i>kunawuhyum^u.</i>
20 वुह् <i>wuh.</i>	वुह्यम् <i>wuhyum^u.</i>
21 अकवुह् <i>akawuh.</i>	अकवुह्यम् <i>akawuhyum^u.</i>
22 ज्तोवुह् <i>z^atōwuh.</i>	ज्तोवुह्यम् <i>z^atōwuhyum^u.</i>
23 त्रवुह् <i>trēwuh.</i>	त्रवुह्यम् <i>trēwuhyum^u.</i>
24 चवुह् <i>tsōwuh.</i>	चवुह्यम् <i>tsōwuhyum^u.</i>
25 पून्चूह् <i>pūnts^ūh.</i>	पून्चूह्यम् <i>pūnts^ūhyum^u.</i>
26 षवुह् <i>ṣawuh.</i>	षवुह्यम् <i>ṣawuhyum^u.</i>
27 सतोवुह् <i>satōwuh.</i>	सतोवुह्यम् <i>satōwuhyum^u.</i>
28 ऐठोवुह् <i>aiṭhōwuh.</i>	ऐठोवुह्यम् <i>aiṭhōwuhyum^u.</i>
29 कुनत्रह् <i>kunatr^ah.</i>	कुनत्रह्यम् <i>kunatr^ahyum^u.</i>
30 त्रह् <i>tr^ah.</i>	त्रह्यम् <i>tr^ahyum^u.</i>
31 अकत्रह् <i>akatr^ah.</i>	अकत्रह्यम् <i>akatr^ahyum^u.</i>
32 द्वयत्रह् <i>dōyatr^ah.</i>	द्वयत्रह्यम् <i>dōyatr^ahyum^u.</i>
33 त्ययत्रह् <i>tēyatr^ah.</i>	त्ययत्रह्यम् <i>tēyatr^ahyum^u.</i>
34 चयत्रह् <i>tsōyatr^ah.</i>	चयत्रह्यम् <i>tsōyatr^ahyum^u.</i>
35 पान्चत्रह् <i>pāntsatr^ah</i> or पान्चत्रह् <i>pāntsatr^ah.</i>	पान्चत्रह्यम् <i>pāntsatr^ahyum^u.</i>
36 षयत्रह् <i>ṣayatr^ah.</i>	षयत्रह्यम् <i>ṣayatr^ahyum^u.</i>
37 सतत्रह् <i>satatr^ah.</i>	सतत्रह्यम् <i>satatr^ahyum^u.</i>
38 अरत्रह् <i>aratr^ah.</i>	अरत्रह्यम् <i>aratr^ahyum^u.</i>
39 कुनताजिह् <i>kunatājih.</i>	कुनताजिह्यम् <i>kunatājihyum^u.</i>
40 चतजिह् <i>tsatajih.</i>	चतजिह्यम् <i>tsatajihyum^u.</i>

41 अकताजिह् <i>akatājih.</i>	अकताजिह्युम् <i>akatājⁱhyum^u.</i> ¹
42 द्वयताजिह् <i>dōyatājih.</i>	द्वयताजिह्युम् <i>dōyatājⁱhyum^u.</i>
43 त्रयताजिह् <i>tēyatājih.</i>	त्रयताजिह्युम् <i>teyatājⁱhyum^u.</i>
44 चयताजिह् <i>tsōyatājih.</i>	चयताजिह्युम् <i>tsōyatājⁱhyum^u.</i>
45 पान्चताजिह् <i>pāntsātājih.</i>	पान्चताजिह्युम् <i>pāntsātājⁱhyum^u.</i>
46 षयताजिह् <i>ṣayatājih.</i>	षयताजिह्युम् <i>ṣayatājⁱhyum^u.</i>
47 सतताजिह् <i>satatājih.</i>	सतताजिह्युम् <i>satatājⁱhyum^u.</i>
48 अरताजिह् <i>aratājih.</i>	अरताजिह्युम् <i>aratājⁱhyum^u.</i>
49 कुनवज्जाह् <i>kunawanzāh.</i>	कुनवज्जाह्युम् <i>kunawanzāhyum^u.</i>
50 पन्चाह् <i>pantsāh.</i>	पन्चाह्युम् <i>pantsāhyum^u.</i>
51 अकवज्जाह् <i>akawanzāh.</i>	अकवज्जाह्युम् <i>akawanzāhyum^u.</i>
52 द्ववज्जाह् <i>dōwanzāh.</i>	द्ववज्जाह्युम् <i>dōwanzāhyum^u.</i>
53 त्रवज्जाह् <i>tr^awanzāh.</i>	त्रवज्जाह्युम् <i>tr^awanzāhyum^u.</i>
54 चवज्जाह् <i>tsōwanzāh.</i>	चवज्जाह्युम् <i>tsōwanzāhyum^u.</i>
55 पान्चवज्जाह् <i>pāntsawanzāh.</i>	पान्चवज्जाह्युम् <i>pāntsawanzāhyum^u.</i>
56 षवज्जाह् <i>ṣawanzāh.</i>	षवज्जाह्युम् <i>ṣawanzāhyum^u.</i>
57 सतवज्जाह् <i>satawanzāh.</i>	सतवज्जाह्युम् <i>satawanzāhyum^u.</i>
58 अरवज्जाह् <i>arawanzāh.</i>	अरवज्जाह्युम् <i>arawanzāhyum^u.</i>
59 कुनहैठ् <i>kunahaiṭh.</i>	कुनहैथुम् <i>kunahaiṭhyum^u.</i>
60 शैठ् <i>ṣaiṭh</i> or शेट् <i>ṣeṭh.</i>	शैथुम् <i>ṣiṭhyum^u.</i>
61 अकहैठ् <i>akahaiṭh.</i> ²	अकहैथुम् <i>akahaiṭhyum^u.</i>
62 द्वहैठ् <i>dōhaiṭh.</i>	द्वहैथुम् <i>dōhaiṭhyum^u.</i>
63 त्रहैठ् <i>tr^ahaiṭh.</i>	त्रहैथुम् <i>tr^ahaiṭhyum^u.</i>
64 चहैठ् <i>tsōhaiṭh.</i>	चहैथुम् <i>tsōhaiṭhyum^u.</i>
65 पान्चहैठ् <i>pāntsahaiṭh.</i>	पान्चहैथुम् <i>pāntsahaiṭhyum^u.</i>

1 Sometimes pronounced *akatājyum^u*, and so throughout the forties; except forty-nine.

2 Also pronounced *akahāṭh*, *akahāṭhyum^u*, and so throughout the sixties, except sixty-nine.

66 ष्चैठ् <i>ṣ^ahaiṭh.</i>	ष्चैद्युम् <i>ṣ^ahaiṭhyum^u.</i>
67 सतचैठ् <i>satahaiṭh.</i>	सतचैद्युम् <i>satahaiṭhyum^u.</i>
68 अरचैठ् <i>arahaiṭh.</i>	अरचैद्युम् <i>arahaiṭhyum^u.</i>
69 कुनसतथ् <i>kunasatāth.</i>	कुनसतत्युम् <i>kunasatatyum^u.</i>
70 सतथ् <i>satāth.</i>	सतत्युम् <i>satatyum^u.</i>
71 अकसतथ् <i>akasadāth.</i>	अकसतत्युम् <i>akasadatyum^u.</i>
72 दुसतथ् <i>dusatāth.¹</i>	दुसतत्युम् <i>dusatatyum^u.</i>
73 त्रसतथ् <i>tr^asatāth.</i>	त्रसतत्युम् <i>tr^asatatyum^u.</i>
74 चसतथ् <i>tsōsatāth.</i>	चसतत्युम् <i>tsōsatatyum^u.</i>
75 पान्चसतथ् <i>pāntśasadāth.</i>	पान्चसतत्युम् <i>pāntśasadatyum^u.</i>
76 षसतथ् <i>ṣasadāth.</i>	षसतत्युम् <i>ṣasadatyum^u.</i>
77 सतसतथ् <i>satasatāth.</i>	सतसतत्युम् <i>satasatatyum^u.</i>
78 अरसतथ् <i>arasatāth.</i>	अरसतत्युम् <i>arasatatyum^u.</i>
79 कुनशीथ् <i>kunaçīth.</i>	कुनशीत्युम् <i>kunaçītyum^u.</i>
80 शीथ् <i>çīth.</i>	शीत्युम् <i>çītyum^u.</i>
81 अकशीथ् <i>akaçīth.</i>	अकशीत्युम् <i>akaçītyum^u.</i>
82 द्वयशीथ् <i>dōyaçīth.</i>	द्वयशीत्युम् <i>dōyaçītyum^u.</i>
83 त्रयशीथ् <i>trēyaçīth.</i>	त्रयशीत्युम् <i>trēyaçītyum^u.</i>
84 चयशीथ् <i>tsōyaçīth.</i>	चयशीत्युम् <i>tsōyaçītyum^u.</i>
85 पान्चशीथ् <i>pāntśaçīth.</i>	पान्चशीत्युम् <i>pāntśaçītyum^u.</i>
86 षयशीथ् <i>ṣayaçīth.</i>	षयशीत्युम् <i>ṣayaçītyum^u.</i>
87 सतशीथ् <i>sataçīth.</i>	सतशीत्युम् <i>sataçītyum^u.</i>
88 अरशीथ् <i>araçīth.</i>	अरशीत्युम् <i>araçītyum^u.</i>
89 कुननमथ् <i>kunanamāth.</i>	कुननमत्युम् <i>kunanamatyum^u.</i>
90 नमथ् <i>namāth.</i>	नमत्युम् <i>namatyum^u.</i>
91 अकनमथ् <i>akanamāth.</i>	अकनमत्युम् <i>akanamatyum^u.</i>

¹ Not दसतथ् *dōsatāth*, as we might expect.

92 दुनमथ् <i>dunamāth</i> . ¹	दुनमत्युम् <i>dunamatyum</i> ^u .
93 त्रनमथ् <i>tr^anamāth</i> .	त्रनमत्युम् <i>tr^anamatyum</i> ^u .
94 चनमथ् <i>tsōnamāth</i> .	चनमत्युम् <i>tsōnamatyum</i> ^u .
95 पान्चनमथ् <i>pāntsanamāth</i> .	पान्चनमत्युम् <i>pāntsanamatyum</i> ^u .
96 षनमथ् <i>ṣ^anamāth</i> .	षनमत्युम् <i>ṣ^anamatyum</i> ^u .
97 सतनमथ् <i>satanamāth</i> .	सतनमत्युम् <i>satanamatyum</i> ^u .
98 अरनमथ् <i>aranamāth</i> .	अरनमत्युम् <i>aranamatyum</i> ^u .
99 नमानमथ् <i>namānamāth</i> .	नमानमत्युम् <i>namānamatyum</i> ^u .
100 हथ् <i>hāth</i> .	हत्युम् <i>hatyum</i> ^u .
101 अख्हथ् त अख् <i>ākḥ hāth t^a ākh</i> , and so on.	अख्हथ् त अक्युम् <i>ākḥ hāth t^a akyum</i> ^u and so on.
110 अख्हथ् त दह् <i>ākḥ hāth t^a dah</i> , and so on.	अख्हथ् त दद्युम् <i>ākḥ hāth t^a dahyum</i> ^u and so on.
200 ज्ह् हथ् <i>z^ah hāth</i> .	दुहत्युम् <i>duhatyum</i> ^u .
300 त्रिहथ् <i>trihāth</i> .	त्रहत्युम् <i>tr^ahatyum</i> ^u .
400 चोर् हथ् <i>tsōr hāth</i> .	चहत्युम् <i>tsuhatyum</i> ^u .
500 पान्च् हथ् <i>pāntś hāth</i> .	पान्चहत्युम् <i>pāntśahatyum</i> ^u .
600 षहथ् <i>ṣahāth</i> .	षहत्युम् <i>ṣahatyum</i> ^u .
700 सथ् हथ् <i>sāth hāth</i>	सतहत्युम् <i>satahatyum</i> ^u .
800 ऐठ् हथ् <i>aiṭh hāth</i> .	ऐठहत्युम् <i>aiṭhahatyum</i> ^u .
900 नव् षथ् <i>nav ṣāth</i> .	नवशत्युम् <i>navaṣatyum</i> ^u .
1000 सास् <i>sās</i> .	सास्युम् <i>sāsyum</i> ^u .
10000 अश्वथ् <i>ayōth</i> .	अश्वत्युम् <i>ayōtyum</i> ^u .
100000 लह् <i>lāch</i> .	लह्युम् <i>lāchyum</i> ^u .
1,000,000 प्रश्वथ् <i>prayōth</i> .	प्रश्वत्युम् <i>prayōtyum</i> ^u .
10,000,000 करोर् <i>kōrōr</i> .	करोर्युम् <i>kōrōryum</i> ^u .

अख् *ākḥ* is one: अखाह् *akhāh*, or अखाह् खण्डा *akhāh khaṇḍā* means 'some one,' or 'about one,' (ii, iii. 38, 45).

¹ Not दनमथ् *dōnamāth*, as we might expect.

अख् *ākḥ* is thus declined.

Nom.	अख् <i>ākḥ</i> .
Acc.	अकिस् <i>akis</i> .
Gen.	अक्युक् <i>akyuk^u</i> , or अकि सन्दु <i>akⁱ sandu^u</i> .
Ag.	अकि <i>akⁱ</i> .

अखाह् *akhāh* is only used in the nominative (ii. iii. 38).

अकुय् *aku-y*, fem. अक्य् *ak^u-y*, is 'only one.' So also कुनु *kunu^u*, fem.

कुञ् *kuñ*, means 'only one' (iv. 191).

ज्ह् *z^ah*, two, becomes द्व् *dw* in all cases except the nom. pl., and is thus declined (ii. iii. 32, 33).

	Sg. (a pair).	Pl. (two).
Nom.	(जोर <i>jōr^a</i>).	ज्ह् <i>z^ah</i> .
Acc.	(जोरस् <i>jōras</i>).	द्वन् <i>dwan</i> .
Ag.	(जोरन् <i>jōran</i>).	द्वयौ <i>dwayau</i> .
Instr.	द्वयि स्रतिन् <i>dwayi sṛtin</i> (जोर स्रतिन् <i>jōr^a sṛtin</i>).	द्वयौ स्रतिन् <i>dwayau sṛtin</i> .

जोराह् *jōrāh*, 'any pair,' 'some pair,' or 'about two,' is declined in the plural. Thus जोराहौ स्रतिन् *jōrāhau sṛtin* (ii. iii. 38). जोराह् खण्डा *jōrāh khaṇḍa*, means 'about two, but a little less' (ii. iii. 45). ज्य् *z^a-y*, means 'only two.'

There are two words signifying 'a pair,' (iv. 192). These are हर् *har^u* (pl. हरि *harⁱ*) and जोर *jōr^a* or जूरि *jūrⁱ*.

हर् *har^u* is generally used of things without life; thus,—

अज्यहर् *dejēhar^u*, a pair of ear pendants.

दूरहर् *dūr^ahar^u*, a pair of ear rings.

वाल्लिहर् *wālⁱhar^u*, a pair of rings (वोलु *wōl^u*).

पुलहर् *pul^ahar^u*, a pair of grass sandals.

ख्रावहर् *khṛāv^ahar^u*, a pair of wooden sandals.

अखहर् *ākhhar^u*, one pair; जहहर् *z^ahharⁱ*, two pairs;

त्रहहर् *trēhharⁱ*, three pairs.

In the villages we find the word हर् *hūrⁱ*. Thus दाँदहर् *dāḍahūrⁱ* a pair of bullocks. Here the word is used of a thing with life.

जोर *jōr^a* or जूरि *jūrⁱ* is used generally of things with life, but not always. Thus,—

मक्तजूरि *mōktajūrⁱ*, a pair of pearls.

दाँदजूरि *dāḍajūrⁱ*, a pair of bullocks.

कोतरजूरि *kōtarjūrⁱ*, a pair of pigeons (कोतुर् *kōtur*, a pigeon).

गुरिजूरि *gurⁱjūrⁱ*, a pair of horses (गुर् *gur^a*, a horse).

अखजोर *akhjōr^a*, one pair; जहजोर *z^ahjōr^a*, two pairs; त्रहजोर *trēhjōr^a*, three pairs.

Note that जोर *jōr^a* and जूरि *jūrⁱ* are not interchangeable.

त्रिह् *trih*, three, is thus declined (ii. iii. 34).

Nom. त्रिह् *trih*.

Acc. त्र्यन् *tryan* (*trēn*).

Ag. त्र्यौ *trēyau*

The word तार *tār^a* is indefinite, and means 'about three.' त्रिय् *tri-y*, is 'only three' (ii. iii. 39).

'A group of three,' 'a trio,' is त्रिल *tril^a*, (masc.), or (iv. 192) त्रिच *tric^a* (fem.).

So also षह् *ṣah*, six (ii. iii. 34).

Nom. षह् *ṣah*.

Acc. षन् *ṣan*.

Ag. ष्यौ *ṣayau*.

'About six' is षखाह् *ṣakhāh*. 'Only six' is ष्य् *ṣa-y* (ii. iii. 42).

'A group of six' (iv. 192) षक *ṣak^a*. It is also षखाह् *ṣakhāh*, and

षखाह् खण्डा *ṣakhāh khaṇḍā* means 'a group of about six' (ii. iii. 42).

The latter usually means a group of a little less than six.

चोर् *tsōr*, four, is thus declined (ii. iii. 35).

Nom. चोर् *tsōr*.

Acc. चोरन् *tsōran* or चन् *tsōn*.

Ag. चोरौ *tsōrau*.

चमर *tsōmar^a*, (ii. iii. 40), means 'about four,' and चोरय् *tsōra-y* is 'only four' (ii. iii. 40).

चाख् *tsākh* means 'a group of four,' 'a four' (iv. 192). चाखाह् *tsākhāh* means 'a group of about four, and चाखाह् खण्डा *tsākhāh khaṇḍā* means 'a group of a little less than four' (ii. iii. 45).

This numeral in composition becomes च् *tsō*. Thus (*vide post*) चशवय् *tsōçaway*, even the four; चदाह् *tsōdāh*, fourteen: चबुह् *tsōwuh*, twenty-four, and so on.

The word for 'five' is पान्च् *pānts* or पान्च् *pānts*

Nom. पान्च् *pānts*.

Acc. पान्चन् *pāntsan*.

Ag. पान्चौ *pāntsau*.

'About five' is पैश् *paĩç^a*, and 'only five' is पान्चय् *pāntsa-y* (ii. iii. 41). पञ्च् *pañç^u* means 'a group of five' (iv. 192). पञ्चाह् खण्डा *pañçwāh khaṇḍā* means 'about five but a little less.'

For 'six,' see under 'three.'

The word for 'seven' is सथ् *sāth*. It is thus declined—

Acc. सतन् *satan*.

Ag. सतौ *satau*.

'About seven' is सटैठ *saṭēth^a*. 'Only seven' is सतय् *sata-y* (ii. iii. 43).

सत् *saṭ^u* is a group of seven (iv. 192). सत्वाह् खण्डा *saṭvāh khaṇḍā* is 'about seven, but a little less.'

The declension and formation of the remaining numerals is regular.

‘About’ is signified by adding अमर *amar^a*, and ‘only’ by adding अय् *ay* (ii. iii. 44).

Thus ऐठ् *aiṭh*, (acc. pl. ऐठन् *aiṭhan*); ‘about eight,’ ऐठमर *aiṭhamar^a*; ‘only eight,’ ऐठय् *aiṭha-y*. ऐठि *aiṭhⁱ*, is a group of eight (iv. 192).

ऊठि *ūthⁱ* (pl.) is groups of eight (e.g. four eights = thirty-two, चोर् ऊठि द्वयन्द् *tsōr ūthⁱ dōyatrah*).

नव् *nav*, nine; नवमर *navamar^a*, about nine; नवय् *nava-y*, only nine.

नम् *nam^u* is a group of nine (iv. 192). नम्वाह् खण्डा *namwāh khaṇḍā* is a group of about nine, but a little less.

दह् *dah*, ten; दहमर *dahamar^a*, about ten; दहय् *daha-y*, only ten.

दह् *dah^u* is a group of ten (iv. 192), and दह्वाह् खण्डा *dahwāh khaṇḍā* is a group of about ten, but a little less.

हय् *hāth* is a hundred; हयाह् खण्डा *hāthāh khaṇḍā* is a group of about a hundred, but a little less.

The word for ‘fifty’ is पन्चाह् *pantsāh*, the प *pa* of which becomes व *wa* in composition (iii. 10). Thus, अक-वञ्जाह् *aka-wanzāh*, fifty-one; द्व-वञ्जाह् *dō-wanzāh*, fifty-two; कुन-वञ्जाह् *kun^a-wanzāh*, forty-nine.

The word for ‘sixty’ is शेठ् *ṣēth* (iv, 176) or शेठ् *ṣaiṭh*, the श् *ṣ* of both of which becomes ह् *h* in composition (iii. 11). Thus कुन-हेठ् *kun^a-haith*, fifty-nine; द्व-हेठ् *dō-haith*, sixty-two.

हय् *hāth*; this is the form which a hundred takes in composition up to and including eight hundred (iv. 115); thus

अख्हय् *ākhhāth*, one hundred, ज्ह्हय् *z^ahhāth* two hundred, त्रिहय् *trihāth* (dropping ह् *h*), three hundred.

शय् *ṣāth*; this is the form which a hundred takes in composition after eight hundred (iv. 116); thus

नवशय् *navṣāth*, nine hundred; काह्शय् *kāhṣāth*, eleven hundred; बाह्शय् *bāhṣāth*, twelve hundred.

The following terms are peculiar to counting (iv. 174–177).

(a) टूँक *tū̃k^u* means two pice.

(b) हथ् *hāth* means a pice, when more than two are referred to in counting. Thus, त्रिहथ् *trihāth*, three pice; चौरहथ् *tsōrhāth*, four pice; पाँचहथ् *pā̃ts-hāth*, five pice. As in the case of numerals, हथ् *hāth*, becomes शथ् *çāth* from nine on. Thus;—नवशथ् *navçāth*. Ten pice are also called सास् *sās*, lit. a thousand.

(c) ज़न *zan^u*, this is the word used in counting persons. Thus ज़नि पंचाहमर *zanⁱ pantsāhmara*, about fifty men. शेठ् ज़नि *çēth zanⁱ*, sixty men.

(d) लूख् *lūkh*. This word must be used in counting persons by hundreds or thousands. Thus हथ् लूक *hāth lūk^a*, a hundred people; ज़हहथ् लूक *z^ahhāth lūk^a*, two hundred persons; त्रिहथ् लूक *trihāth lūk^a* three hundred people. We also sometimes, however, but rarely, have हथ् ज़नि *hāth zani*, a hundred people, सास् ज़नि *sās zani*, a thousand people, in both of which the *i* is fully pronounced.

When the emphatic य् *y* is added to numerals, we get the following forms—

दशवय् *dōçawa-y*, or दनवय् *dōnawa-y* even both.

त्रयवय् *trēçawa-y* or त्रयनवय् *tryanawa-y*, even all three.

चतुर्वय् *tsōçawa-y* or चतुर्नवय् *tsōnawa-y*, even all four.

पाँचवय् *pā̃tsawa-y*, even all five.

षडवय् *ṣaçawa-y* or षडनवय् *ṣanawa-y*, even all six.

सप्तवय् *satawa-y*, even the seven.

ऐठवय् *aithawa-y*, even the eight.

नववय् *navawa-y* even the nine.

And so on.

The acc. is नववनी *navawanī*. The agent is नववयि *nawawayⁱ*, and so for all, (iv. 186–188).

We may also say द्विशि दशवय् *dwaçⁱ dōçawa-y*; नवि नववय् *nawⁱ nawawa-y*, and so in all, repeating the first element, (iv. 189).

In multiplication, the numerals take special forms, as follows :—

- | | |
|---|--|
| 1. अ॒कि क॒या ना॒म् <i>akⁱ kyā nām.</i> | 16. षु॒रा॒हि <i>ṣurāhⁱ.</i> |
| 2. द॒ग॒नि <i>dōganⁱ.</i> | 17. स॒दा॒हि <i>sadāhⁱ.</i> |
| 3. त्र॒यान् <i>trān^a.</i> | 18. अ॒र॒दा॒हि <i>aradāhⁱ.</i> |
| 4. चा॒ख् <i>tsākh.</i> | 19. कु॒नवु॒हि <i>kunawuhⁱ.</i> |
| 5. प॒ञ्जि <i>panzⁱ.</i> | 20. वु॒हि <i>wuhⁱ.</i> |
| 6. ष॒क <i>ṣak^a.</i> | 21. अ॒कवु॒हि <i>akawuhⁱ.</i> |
| 7. स॒ति <i>satⁱ.</i> | 30. त्र॒हि <i>tr^ahⁱ.</i> |
| 8. ज॒ठि <i>ūthⁱ.</i> | 31. अ॒कत्र॒हि <i>akatr^ahⁱ.</i> |
| 9. न॒मि <i>namⁱ.</i> | 40. च॒तजि॒हि <i>tsatajihⁱ.</i> |
| 10. द॒हि <i>dahⁱ.</i> | 50. प॒न्चा॒हि <i>pantsāhⁱ.</i> |
| 11. का॒हि <i>kāhⁱ.</i> | 60. शी॒ठि <i>ṣīthⁱ.</i> |
| 12. बा॒हि <i>bāhⁱ.</i> | 70. स॒त॒ति <i>sat^ati.</i> |
| 13. त्रु॒वा॒हि <i>truwāhⁱ.</i> | 80. शी॒ति <i>ṣīthⁱ.</i> |
| 14. च॒दा॒हि <i>tsōdāhⁱ.</i> | 90. न॒म॒ति <i>namatⁱ.</i> |
| 15. प॒न्दा॒हि <i>pandāhⁱ.</i> | 100. ह॒ति <i>hatⁱ.</i> |

They are used as follows :—

अ॒ख् अ॒कि क॒या ना॒म् अ॒ख् *ākḥ akⁱ kyā nām ākh*, one one (is) one.

ज॒ह् अ॒कि क॒या ना॒म् ज॒ह् *z^ah akⁱ kyā nām z^ah*, two ones (are) two.

त्रि॒ह् द॒ग॒नि ष॒ह् *trih dōganⁱ ṣah*, three twos (are) six.

स॒थ् ष॒क द॒यता॒जिह् *sāth ṣak^a dōyatājih*, seven sixes (are) forty-two.

These special forms may be called multiplicative numerals. Multiplicatives above ten can only be used with numerals above ten. Thus का॒ह् बा॒हि अ॒ख् ह॒थ् त॒ द॒यत्र॒ह् *kāh bāhⁱ ākh hāth t^a dōyatr^ah*, eleven twelves (are) a hundred and thirty-two. We cannot say चो॒र् बा॒हि अ॒रता॒जिह् *tsōr bāhⁱ aratājih*, four twelves are forty-eight, because four is not greater than ten. We can only say बा॒ह् चा॒ख् अ॒रता॒जिह् *bāh tsākh aratājih*, twelve fours (are) forty-eight.

G. Pronouns.

These change their bases in Declension. The following paradigms will give sufficient information.

ब्वह् *bōh*, I.

Nom.	ब्वह् <i>bōh</i> (ii. iii. 8).	असि <i>asⁱ</i> (15).
Acc.	म्य <i>mě</i> (8).	अस्य <i>asě</i> (15).
Ag.	म्य <i>mě</i> (8, 9).	अस्य <i>asě</i> (15).
Gen.	म्योनु <i>myōn^u</i> (11).	सोनु <i>sōn^u</i> (19).

Genitive Forms.

	SINGULAR.	PLURAL.
Masc.	म्योनु <i>myōn^u</i> .	म्यानि <i>myānⁱ</i> .
Fem.	म्याञ्ज् <i>myāñ</i> .	म्याञ्ज् <i>myāñě</i> .

Similarly for the Plural.

त्सह् *ts^ah*, thou.

Nom.	त्सह् <i>ts^ah</i> (ii. iii. 8).	त्वहि <i>twahⁱ</i> (15).
Acc.	त्स <i>tsě</i> (8).	त्वह्य <i>tōhě</i> (15).
Ag.	त्स <i>tse</i> (8, 9).	त्वह्य <i>tōhě</i> (15).
Gen.	त्सोनु <i>cyōn^u</i> (11).	तुहन्दु <i>tuhand^u</i> (18).

Genitive Forms.

	SINGULAR.	PLURAL.
Masc.	त्सोनु <i>cyōn^u</i> .	त्सानि <i>cyānⁱ</i> .
Fem.	त्साञ्ज् <i>cyāñ</i> .	त्साञ्ज् <i>cyāñě</i> .

Similarly for the Plural.

तिह् *tih*, that (out of sight), he, she, it.

Nom. Masc. सुह् *suh* (ii. iii. 2); तिस् *tim* (16).

fem. स्रह् *sōh*, or स *sa*

(3); neut. तिह् *tih* (1).

Acc. (Masc. fem.) तमिस् *tamis* तिमन् *timan* (16).

(5); तस् *tas* (20); neut.

तथ् *tāth* (7).

Ag. (M. n.) तमि *tami* (5); f. तिमौ *timau* (16).

तमि *tami*.

Gen. (M. f.) तमि सन्दु *tami sandu*; तिहन्दु *tihandū*; तिमन् हन्दु *timan handū*

sandū; तसन्दु *tasandū*; *timan handū* (16, 20).

तस् *tas* (20); (n.) तस्युकु

tamyukū.

This pronoun only refers to things not within sight. For things within sight ऊह् *huh* is used.

The neuter form agrees with all things without life, whether their grammatical gender is masculine or feminine. Thus तथ् पोथ्य परनस् कितु प्रङ्ग *tāth pōthē paranas kyutū prang*, a couch for reading that book. So in the case of the other pronouns. The plural is the same for all three genders. So elsewhere.

यिह् *yih*, who.

Nom. Masc. युस् *yus* (ii. iii. 2); यिस् *yim* (16).

fem. य्वस्स *yōssa* (4);

neut. यिह् *yih* (1).

Acc. (Masc. fem.) यमिस् *yēmis* यिमन् *yiman* (16).

(5); यस् *yas* (20),

neut. यथ् *yāth* (7).

Ag. (M. n.) यमि *yami* (5); (f.) यिमौ *yimau* (16).

यमि *yami* (5).

Gen. (M. f.) यमि सन्दु *yamī sandu*; यिमन् हन्दु *yimān handu*; यिसन्दु *yisandū*; यिसन्दु *yisandū* *yiman handu* (16, 20).
 (20); यस् *yas* (20); (n.)
 यम्युकु *yemyukū*.

क्याह् *kyāh*, who, what ?

Nom. Masc. कुस् *kus* (ii. iii. 2); कम् *kam* (16).
 fem. कस्स *kōssa* (4);
 neut. क्याह् *kyāh* (1).
 Acc. (Masc. fem.) कमिस् (5); कमन् *kaman* (16).
 कस् *kas* (20); (neut.)
 कथ् *kāth* (7).
 Ag. (M. n.) कमि *kamī* (5); कमौ *kamau* (16).
 (f.) कमि *kami* (5).
 Gen. (M. f.) कमि सन्दु *kamī sandu*; कहन्दु *kahandū*; कमन् हन्दु *kaman handu* (16, 20).
 कसन्दु *kasandū*;
 कस् *kas* (20); n. कम्युकु *kamyukū*
kamyukū.

इह् *yih*, this.

Nom. Masc. इह् *yih* (ii. iii. 2); इम *yim* (16).
 fem. इह् *yih* (3); neut.
 इह् *yih* (1).
 Acc. (Masc. fem.) इमिस् *yimis* इमन् *yiman* (16).
 (5); न्वमिस् *nōmis* (5);
 neut. इथ् *yith* (7); न्वथ् *nōth* (7).

- Ag. (M. n.) इमि *yimⁱ* (5); इमौ *yimāu* (16).
 न्विमि *nwamⁱ* (5); (f.)
 इमि *yimi* (5); न्वमि
nomi (5).
- Gen. (M. f.) इमि सन्दु *yimⁱ* इहन्दु *yihand^u*; इमन् हन्दु
sand^u; इसन्दु *yisand^u* *yiman hand^u* (16, 20).
 (20); न्विमि सन्दु *nwamⁱ*
sand^u; (n.) इम्यकु *yim-*
yuk^u; न्वम्यकु *nomyuk^u*.
- ऊह् *huh*, that (within sight).
- Nom. Masc. ऊह् *huh* (ii. iii. 2); ऊम् *hum* (16).
 fem. ऊह् *hōh* (3);
 neut. ऊह् *huh* (1).
- Acc. (Masc. fem.) ऊमिस् *humis* ऊमन् *human* (16).
 (5); अमिस् *amis* (6);
 neut. ऊथ् *huth* (7).
- Ag. (M. n.) ऊमि *humⁱ* (5); ऊमौ *humau* (16).
 अमि *amⁱ* (6); (f.)
 ऊमि *humi* (5); अमि
ami (5).
- Gen. (M. f.) ऊमि सन्दु *humⁱ* ऊहन्दु *huhand^u*; ऊमन् हन्दु
sand^u; अमि सन्दु *amⁱ* *human hand^u* (16, 20).
sand^u; ऊसन्दु *husand^u*;
 असन्दु *asand^u* (20);
 (n.) ऊम्यकु *humyuk^u*;
 अम्यकु *amyuk^u*.

This pronoun only refers to things within sight. For things out of sight, तिह् *tih* is used.

The Reflexive Pronoun.

The word पान *pān^a*, self, is declined only in the singular (ii. iii. 36). Its genitive is irregular (37). Thus,—

Nom.	पान <i>pān^a</i> , self or selves.
Acc.	पानस् <i>pānas</i> , self or selves.
Gen.	पानुन् <i>panun^u</i> (fem. पानञ्ज <i>panaññ</i>).
Ag.	पान <i>pān^a</i> , by self or selves (NOT पानन् <i>pānan</i>).

[Example म्य पान करम् *mě pān^a karu-m* by me, myself, it was done].

The word पान् *pān*, meaning the human body is declined regularly in both numbers, like a noun of the first declension. Its genitive is hence पानुकु *pānuk^u* (ii. iii. 36, 37).

Pronominal adjectives (ii. iii. 25–27).

यत् <i>yūt^u</i> , this much.	Fem. यच्च <i>yūts^ū</i> .
त्यत् <i>tyūt^u</i> , that much.	त्यच्च <i>tyūts^u</i> .
य्यत् <i>yyūt^u</i> , how much.	य्यच्च <i>yyūts^ū</i> .
कूत् <i>kūt^u</i> , how much.	कूच्च <i>kūts^ū</i> .

The declension of these is given under the head of nouns, see p. 55.

Indefinite Pronouns.

काँच् *kāh* or कूँच् *kūh* or काँच्हाच् *kāts^hhāh* any one, some one, (m. and f.) (ii. iii. 29, 30, 31).

	SINGULAR.	PLURAL.
Nom.	कूँच् <i>kāh</i> काँच् <i>kāh</i> or काँच्हाच् <i>kāts^hhāh</i> .	केन्च् <i>kēnts</i> .
Acc.	कैँसि <i>kaṣi</i> .	केन्चन् <i>kēntsan</i> .
Ag.	कैँसि <i>kaisi</i> .	केन्चौ <i>kentsau</i> .

In the singular it is always declined like a feminine noun, even in the masculine.

कैँच्हाच् *kēts^hhāh*, means 'any thing' (ii. iii. 31).

It is not declined.

H. Emphatic and Indefinite Particles.

(ii. iii. 21 : iv. 126).

The particle *y* is added to all words to give emphasis. It may be added either to the main word or to the declensional or conjugational suffix. When added to a word ending in a consonant it becomes *ȳ*. Thus,—

तसन्दुय् <i>tasanduy</i> , even his,	from	तसन्दु <i>tasand^u</i> , his.
तमि सन्दुय् <i>tamⁱ sanduy</i> , even his,		तमि सन्दु <i>tamⁱ sand^u</i> , his.
ग्वरस्य् अन्दर् <i>gōras^{ȳ} andar</i> , even in the preceptor.		ग्वरस् अन्दर् <i>gōras andar</i> , in the preceptor.
ग्वरन्य् अन्दर् <i>gōran^{ȳ} andar</i> , even in the preceptors.		ग्वरन् अन्दर् <i>gōran andar</i> in the preceptors.
ग्वरन्य् हन्दि पुष्त् <i>gōran^{ȳ} handi putshy</i> , even to the preceptors.		ग्वरन् हन्दि पुष्त् <i>gōran handi putshy</i> to the preceptors.
or		
ग्वरन् हन्दि्य् पुष्त् <i>gōran handiy putshy</i>		
or		
ग्वरन् हन्दि पुष्त्िय् <i>gōran handi putshiy</i> .*		
गाटुलुय् <i>gāṭuluy</i> , certainly clever,	from	गाटुलु <i>gāṭul^u</i> , clever.
करान्य् कुह् <i>karān^{ȳ} chuh</i> , he is certainly doing.		करान् कुह् <i>karān chuh</i> , he is doing.
कर्योन्य् <i>karyōn^{ȳ}</i> , he certainly did.		कर्योन् <i>karyōn</i> , he did.
करिय् <i>kariy</i> , he will certainly do.		करि <i>kari</i> , he will do.
तिय्य् <i>tithay</i> , even in that manner.		तिय् <i>tith^a</i> in that manner.

The word सोस् *sōr^u*, all, always takes this suffix (ii. iii. 22).

Thus,—

Nom. sg. सोरुय् *sōruy*; Nom. pl. सारिय् *sāriy*; instead of सोस् *sōr^u*
सारि *sārⁱ*, respectively.

* पुष्त् *putshy* is really another way of writing पुष्त् *putshⁱ*.

When य् *y* is suffixed to the letter औ *au*, the two together become अव्य् *av̄y*, (ii. iii. 23).

Thus,—

गुर्यव्य् सूतिन् *guryav̄y sūtin*, by the horses certainly, from गुर्यौ सूतिन् *guryau sūtin*, by the horses.

नमव्य् सूतिन् *namav̄y sūtin*, even by the nails, from नमौ सूतिन् *namau sūtin*.

Indefiniteness is shown by adding आह् *āh* to a noun in the nom. sing. The termination cannot be added to other cases (ii. iii. 38).

कथाह् *kathāh*, any story, from कथ् *kāth*, a story ; अखाह् *akhāh*, some one, any one, from अक् *āk*, one ; जोराह् *jōrāh*, some pair or other, from जोर *jōrā*, a pair. The last may, however, be declined, thus जोराहौ सूतिन् *jōrāhau sūtin* by any pair.

When खण्डा *khaṇḍā* is added to these words, it indicates a slight diminution. Thus क्रुह् *kruh*, a *kōs* ; क्रुहाह् *kruhāh*, about a *kōs* ; क्रुहाह् खण्डा *kruhāh khaṇḍā*, about a *kōs*, but a little less ; so दहाह् खण्डा *dohāh khaṇḍā*, about a day, but something less ; ऋथाह् खण्डा *ṛathāh khaṇḍā*, about a season but something less ; रुपयाह् खण्डा *rupayāh khaṇḍā*, about a rupee, but something less. The syllable आह् *āh* may be omitted, and then खण्ड् *khaṇḍ* not खण्डा *khaṇḍā* is used. Thus, क्रुह् खण्ड् *kruh khaṇḍ*, about a *kōs*, but a little less.

The suffix ज् *z̄* added to a word signifies a group, or number. Thus, from कठ् *kāth*, rams, कठज् *kāṭaz̄*, a number of rams ; from गुरि *guri*, horses, गुरिज् *guriz̄*, a number of horses, a troop of horses ; from रुपय *rupayē*, rupees, रुपयज् *rupayēz̄*, a number of rupees ; कञ् *kañē* stones, कञ्ज् *kañēz̄*, a heap of stones (ii. iii. 46).

The word पदान् *pahān* qualifies the word which it follows (iv. 193). Thus,—

बड् पदान् *baḍ^u pahān*, somewhat big.

थड् पदान् *vyath^u pahān*, somewhat stout.

बुष्ण् पद्धान् *wuṣun pahān*, somewhat hot.

दूर् पद्धान् *dūr pahān*, somewhat distant.

न्यूर् पद्धान् *nyūr pahān*, somewhat near.

ब्रौठ् पद्धान् *brōṭh pahān*, somewhat in front.

पथ् पद्धान् *pāth pahān*, somewhat behind.

चीरि पद्धान् *tsīrī pahān*, after some time (चेर् *tsēr*, delay).

काश्गर् पद्धान् *kāçur^u pahān*, somewhat Kashmirī.

बंगालुकु पद्धान् *bangāluk^u pahān*, somewhat Bengali.

बुङ्गुर्युद् पद्धान् *wuhuryund^u pahān*, somewhat in that direction.

यङ्गुर्युद् पद्धान् *yahuryund^u pahān*, somewhat in this direction.

The following conjunctions are given by Īçvara-kaula.

त *t^a*, and (iv. 178). *E.g.*, सुह् त च्ह् *suh t^a ts^{ah}*, he and thou.

ति *ti*, also (iv. 179). It is also used instead of त *t^a* with plurals.

Thus,—सुह् ति च्ह् ति *suh . ti ts^{ah} ti*, he also, you also. महनिवि ति गुपन् ति आय् *mahanivⁱ ti gupan ti āy*, both the men and the cattle came. We cannot say महनिवि त गुपन् त आय् *mahanivⁱ t^a gupan t^a āy*.

बिय *biy^a*, means, 'again.' It also means 'other,' (iv. 180). Thus, बिय किरिजि *biy^a karⁱzi*, you should do it again. बिय वति *biya wati* by another road.

ज़न् *zan*, like (iv. 181). *E.g.*, तोत ज़न् कुह् परान् *tōt^a zan chuh parān*, he reads like a parrot. मालिस् ज़न् कुह् रखान् *mālis zan chuh rachān*, he protects him as if he (the object) was his father.

ह्युहु *hyuh^u* (also written हिहु *hih^u*), fem. हिष् *hiç^ū*, means 'like,' (iv. 182, 183). *E.g.*, मालिस् ह्युहु *mālis hyuh^u*, like his father, (*e.g.*, this child is like his father). मोलु ह्युहु कुस् *mōl^u hyuh^u chu-s* (*s* is the dative pronominal suffix of the 3rd person), he is like a father to him. खन् ह्युहु कुह् नापान् *sōn hyuh^u chuh nāpān*, it is shining like gold. We also have phrases like बुडु ह्युहु अनिच्यन् *bud^u hyuh^u anⁱzyan*, bring whoever (amongst them) is old, ——— not, bring him like an old man.

I. On the Rhyming Repetition of words (*anuprāsa*).

Words of any kind are repeated to show indefiniteness or reciprocity. In such a case the letter व *w* or *v* प *p* is usually substituted in the second word, for the first letter of the original word (viii. i. 30). Thus,

करान् वरान् कुह् *karān warān chuh*, he is doing it or nearly doing it.

द्यार् वयार् अनिन् *dyār vyār anin*, let him bring the wealth, &c.

बत वत ख्ययिन् *bat^a wat^a khyayin*, let him eat rice, &c.

अन्वार् वन्वार *anwār wanwār* or अन्वार् पन्वार *anwār panwār*, turn and turn about.

If the main word begins with प *p* or व *v* or *w*, the second begins with व *v* or *w* or प *p* respectively (viii. i. 31). Thus,—

पर् वर् *par war*, read (imperative), &c.

पैस वैस दितिन् *paīs^a waīs^a ditin*, let him give pice and the like.

वाँगन् पाँगन् अन् *wāgan pāgan an*, bring brinjals and other like vegetables.

वाज़ पाज़ खिह् *wāz^a pāz^a chih*, they are cooks, &c.

The word व्युत्तु (विद्युत्तु) *vyuts^u*, a collection, makes व्युत्तु पोत्तु *vyuts^u pōts^u*, an omnium gatherum.

There are irregular formations, such as (viii. i. 32).

न्युक (निकु) सुकु *nyuk^u suk^u*, a collection. न्युक *nyuk^u* means literally 'a little.'

म्यंडु द्यंडु *myand^u tyand^u*, mouthfuls, &c.

हलु कलु *hal^u kal^u*, crooked, &c.; but

हलु वलु *hal^u wal^u*, girdles and the like.

हाज़ु गाज़ु *hānz^u gānz^u*, boatmen, &c.

फलु फयतु *phal^u phyat^u*, ornaments, &c.

ओंतु वोंतु *ōnt^u wōnt^u*, shallow and the like.

These compounds are feminine when they denote reciprocity. For examples, see p. 71.

J. Forms of address.

Instead of a formal vocative case, Kāçmīrī uses a number of Interjections, each causing or not causing changes in the base of the noun with which they are used. The following is an abstract table showing the Interjections described by Içvara-kaula, in the *Sambuddhi-pāda* (ii. 2) of his grammar. As a rule, before interjectional suffixes, *ञ्* *u-mātrā* and *ञ्* *ū-mātrā* are changed to *इ i* (or *य y*).

Ref. to No. of Sūtra.	Interjection.	How used.	Word.	Form of address.
2	हे <i>hē</i> .	Respectful. By man to man.	नारान् <i>nārān</i> (N. P.)	हे नारान् <i>hē nārān</i> .
	हे <i>hē</i> —जुव् <i>juv</i> (or a caste-word instead of <i>juv</i>).		गण कौल् <i>gaṇa-kaul</i> (N. P.)	हे नारान् जुव् <i>hē nārān juv</i> . हे गण कौल् <i>hē gaṇa-kaul</i> .
3	सत् <i>sā</i> may be added after any of the above.	Ditto.		हे नारान् सत् <i>hē nārān sā</i> . हे नारान् जुव् सत् <i>hē nārān juv sā</i> . हे राम कौल् सत् <i>hē rāma-kaul sā</i> .
4	हतसत् <i>hata-sāhē</i> may be substituted for हे <i>hē</i> .	Ditto.		हतसत् <i>hata-sāhē</i> नारान् जुव् <i>hata-sāhē nārān juv</i> . हतसत् <i>hata-sāhē</i> राम कौल् <i>hata-sāhē rāma-kaul</i> . हतसत् <i>hata-sāhē</i> नारान् जुव् सत् <i>hata-sāhē nārān juv sā</i> .

<p>Or हसहि <i>hasāhē</i>. With these, if neither जुव <i>juv</i> nor any caste- word is used, then सि सā must be added.</p>	<p>नारान् <i>nārān</i>. In addressing a priest, a person of the mid- dle class, or a ser- vant.</p>	<p>हसहि राम कौल सि <i>hasāhē rāmā- kaul sā</i>. हसहि नारान् जुव <i>hasāhē nārān juv</i>. हसहि गण सि. <i>hasāhē gaṇ sā</i>. हे नारान् बा <i>hē nārān bā</i>.</p>
<p>5 हे <i>hē</i>—बा <i>bā</i> used without जुव <i>juv</i> or caste-word.</p>	<p>सहज <i>sahaz</i> (N. P.) जन <i>zan</i> (N. P.)</p>	<p>हसहि सहज बा <i>hasāhē sahaṛ bā</i>. हसहि जन बा <i>hasāhē zan bā</i>. नाराना <i>nārānā</i>. नारान् जुवा <i>nārān juvā</i>.</p>
<p>6 हसहि <i>hasāhē</i> or हसबाहि <i>hatabāhē</i>.</p>	<p>मान <i>mān</i> (N. P.) मान कौल <i>mān-kaul</i>. गुलु <i>gul</i> (N. P.)</p>	<p>हता माना <i>hatā mānā</i>. हता मान कौला <i>hatā mān-kaulā</i>. हता गुल्या <i>hatā gulyā</i> (note the change of <i>x</i> to <i>y</i>). हा नारानो <i>hā nārānō</i>.</p>
<p>7 —आ <i>ā</i> added either to the bare name or to the caste-word.</p>	<p>काक् <i>kāk</i>, a father.</p>	<p>हा काको <i>hā kākō</i>.</p>
<p>8 Or preceded by हता <i>hatā</i>.</p>	<p>9 हा <i>hā</i>—ओ <i>ō</i>.</p>	<p>In addressing a per- son at a distance, or in sorrow.</p>

Ref. to No. of Sūtra.	Interjection.	How used.	Word.	Form of address.
10	हृत्तो <i>hatō</i> may be substituted for हृत् <i>hā</i> .	In addressing a person at a distance, or in sorrow.	पृत् <i>par</i> (N. P.)	हृत्तो पर्थे <i>hatō paryō</i> (note vowel change).
11	—माञ् <i>māj</i> added to the bare name.	When a man addresses an elder woman.	पार्वत् <i>pārvat</i> (N. P.)	पार्वत् माञ् <i>pārvat māj</i> .
12	बिञ् <i>biñ</i> .	When she is moderate in age, or of an age equal to that of the speaker.		पार्वत् बिञ् <i>pārvat biñ</i> .
13	हृत्तमाञ् <i>hatamāj</i> or हृत्तबिञ् <i>hatabiñ</i> may precede.	As in the two last.	सरस्वत् <i>saraswat</i> (N. P.)	हृत्तमाञ् पार्वत् माञ् <i>hatamāj pārvat māj</i> . हृत्तबिञ् सरस्वत् बिञ् <i>hatabiñ saraswat biñ</i> . हृत्तबिञ् पार्वत् माञ् <i>hatabiñ pārvat māj</i> .

14 } 15 }	हाय् <i>hāy</i> —य् <i>y</i> . हतय् <i>hatay</i> —य् <i>y</i> . हताय् <i>hatāy</i> —य् <i>y</i> .	In addressing female juniors or inferiors.	वक्स् <i>watshorū</i> , child.	हाय वक्स् <i>hāy watshariy</i> (note change of vowel). हतय् वक्स् <i>hatay watshariy</i> . हताय् वक्स् <i>hatāy watshariy</i> .
16 } 18 } 25 }	हतबा <i>hatabā</i> —बा <i>bā</i> .	When a woman addresses a man or woman respectfully. More especially in addressing a priest.	हिमत् <i>himat</i> (N. P.)	हतबा हिमत् बा <i>hatabā himat bā</i> .
17 } 18 } 25 }	हतबा <i>hatabā</i> —औ <i>au</i> . हतौ <i>hatau</i> —औ <i>au</i> .	Ditto, in addressing familiars or juniors (male or female).		हतबा काकौ <i>hatabā kākau</i> . हतौ काकौ <i>hatau kākau</i> . हतौ हिमत् कौलौ <i>hatau himat kōlau</i> .
19 } 25 }	हतबा <i>hatabā</i> —अ <i>a</i> . हतौ <i>hatau</i> —अ <i>a</i> .	Ditto.	काक् <i>kāk</i> , a father. गण <i>gan</i> , (N. P.)	हतबा काक <i>hatabā kāk</i> . हतौ गण <i>hatau gan</i> .
20 } 25 }	हतबा <i>hatabā</i> —अ बाय <i>a bāy</i> . हतबा <i>hatabā</i> —अ बायौ <i>a bayau</i> . हतौ <i>hatau</i> —अ	Used by women in addressing men or women by their proper names only,	महादेव् <i>mahādēv</i> (N. P.)	हतबा महादेव बाय <i>hatabā mahādēv bāy</i> . हतबा महादेव बायौ <i>hatabā mahādēv bāyau</i> .

Ref. to No. of Sūtra.	Interjection.	How used.	Word.	Form of address.
21 } 25 }	बायौ <i>a bāyau.</i> हतौव् <i>hatōv—औ au.</i>	we cannot say हतबा काक बाय <i>hatabā</i> <i>kāka bāya</i> , O father. Used by women in addressing a man or woman at a dis- tance.	मनसा रास् <i>manasā rām</i> (N. P.)	हतौ महारिव बायौ <i>hatau mahādevō</i> <i>bāyau.</i> हतौव् मनसा रामौ <i>hatōv manasā rāmau</i>
22		Also by Musalmān women in address- sing their husbands.	कादिर <i>kādir.</i>	हतौव् कादिरौ <i>hatōv kādirau.</i>
23		Not by Brāhmaṇī women, who only use the following.		
24	हत <i>hata.</i>	Used by a Brāhmaṇī women when ad- dressing her hus- band, when she is		हत <i>hata.</i>

alone with him, and she is near by. She does not mention his name. Merely uses the interjection.

May be prefixed to any of the foregoing to signify concurrence, 'yes.'

Used affirmatively with verbs, with the above.

आहन् *āhan*.

26

आहन्सा *āhansā*.

आहन्वा *āhanvā*.

आहनो *āhanō*.

आहन् माज *āhan mājū*.

आहन् विञ् *āhan biñ*.

आहनिय *āhanīy*.

आहनू *āhanū*.

आहनुव् *āhanuv*.

आहन्सा करान् हसा कुह् *āhansā karān*

hasā chuh, yes, Sir, he is doing.

आहन्सा करन् हसा *āhansā karu-n hasā*,

yes, Sir, he *did* do.

ह *ha*.

27

28

30

Ref. to No. of Sūtra.	Interjection.	How used.	Word.	Form of address.
29	न <i>na</i> .	Similarly used as a negative.		<p>आहंसा बत हसा कुह रानान् āhansā batā <i>hasā chuh ranān</i>, yes, Sir, he is cooking rice.</p> <p>नवा करान् नवा कुह nabā karān nabā <i>chuh</i>, no, Sir, he is not doing.</p> <p>आहंसा नारान् हसा कुह पूयि परान् <i>āhansā nārān hasā chuh pūthi parān</i> yes, Sir, Nārāyaṇa is reading the book.</p> <p>आहंसा राम हवा कुस् न्यन्द् करान् <i>āhanbā Rāmō habā chu-s nēndor</i> <i>karān</i>, yes, Sir, Rāma is having his sleep.</p>